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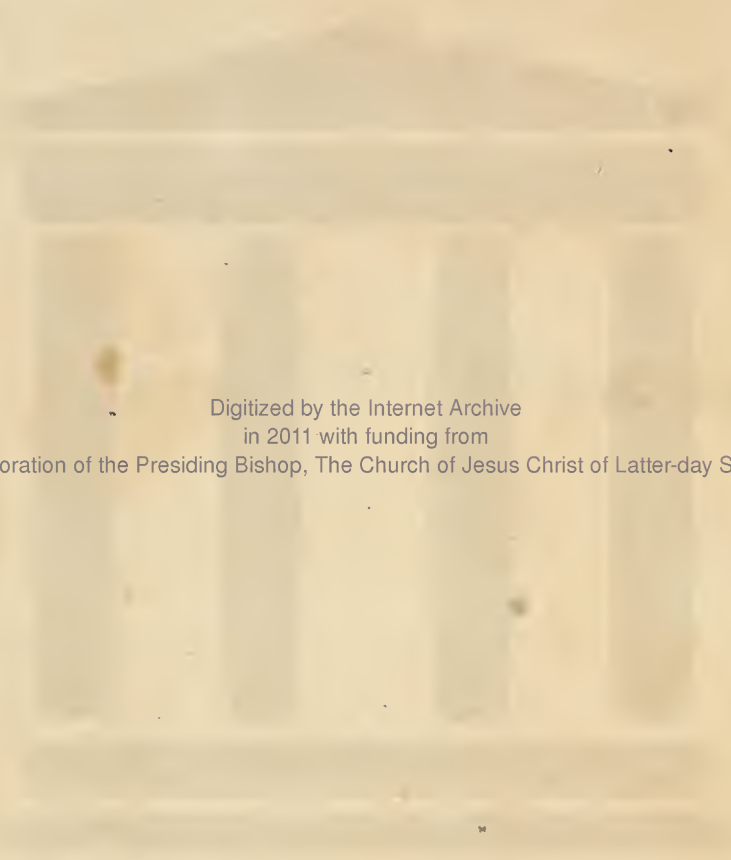
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John Taylor

On page next to pg. 248, it is stated that
Mr. Joshua Seixas helped to correct the errors
of the press in this Grammar; this is the same
Seixas who was engaged by the prophet Joseph
Smith as teacher of the Hebrew for the class
in the Kirtland Temple in 1836; this book
was probably used by some members of said
class.

1875

HEBREW GRAMMAR.



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A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

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at Andover.

FIFTH EDITION CORRECTED AND ENLARGED.

ANDOVER :

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P R E F A C E.

THE present edition of my Hebrew Grammar retains all the essential features of the third edition, and in nearly every case the same notation of sections with their respective subdivisions. In some respects I wished for a change here ; but I did not hold myself at liberty to make any important one, on account of the references every where made to the third edition, in my *Course of Hebrew Study*. In the very few cases where some change in the notation was a matter of expediency or of necessity, in the present edition, no serious embarrassment will be experienced by the student, in finding what is referred to in the *Course of Hebrew Study*.

I have revised the present edition throughout, and have made a multitude of additions and corrections of a subordinate kind. No page of the third edition has escaped some change ; although, for the most part, the alterations are of such a nature as will not attract the notice of readers in general. The encouragement which has been given to the work, is such as lays upon me an imperious obligation to do all in my power to render it as complete as possible. I have availed myself, in order to accomplish this purpose, of the latest editions of the grammars of Gesenius and Ewald.

The reader who takes the pains to compare the present edition with the preceding one, will see that a change has been made in the theory of classifying the vowels, the *medial* ones being now omitted. My convictions in regard to this subject remain as before ; but the inconvenience of the division in question to the learner, and its disagreement with the division of vowels in other languages, united with a conviction that ‘ the trouble is more than a balance for the advantage,’ have occasioned my return *practically* to the old theory of long and short vowels only.

As a specimen of the additions and changes made in the pres-

ent edition, §§ 421. 424. 432. 453a. 514, may be consulted and compared.

Throughout the whole work, more than the former facility of being consulted has been aimed at, and I trust secured, by the mode of printing. The titles and catch-words have every where been rendered more conspicuous. Owing to this principally, the size of the work has been somewhat increased.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the *abridged* edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. I do not aim at making a *skeleton* grammar, but a somewhat complete, although compressed one. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a skeleton grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful; and the nature of the case decides altogether against it. Whoever uses a synoptical grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other grammars, the skeleton which he uses. How much loss of time and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present grammar with *brackets*, which may be *omitted* the *first* time that the contents are passed over. These brackets are put at the beginning and end only of sections or such parts of them as may be omitted. They are continued only so far as the Syntax. On the *first* going over, the student need not commit any thing more of the paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where in the introductory remarks to the notes on

Part I. and Part. II., will be found a full explanation with regard to the method of learning, which I think it advisable for the student to pursue.

To avoid all loss of time in searching for paradigms, I have thrown them into a body at the end of the work ; which will greatly facilitate the labor of the student. The index at the close of the volume, I have made so full as to render easy the finding of any thing important which the work contains.

The labor which I have bestowed on the present edition, will at least be regarded, I would hope, as furnishing some evidence that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress toward a more improved method of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

Andover : Theol. Seminary,
Sept. 1831.



PART I.

ORTHOGRAPHY AND ORTHOEPEY.

I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of Names.
א	א	'	אַלֶּפֶּה	Nālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמֶּל	Gīmēl	Geé-mēl	camel.
ד	dh, d	{ th in that, d	דָּלֶת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayīn	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip
ט	t	t	טֵיט	Tēt	Tait	serpent.
י	y	y	יֹדֶה	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kāph	Kāf	hollow-hand.
ל	l	l	לָמֶדֶה	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נֹון	Nūn	Noon	fish.
ס	s	s	סָמֶכֶה	Sāmēkh	Saw'-mēkh	prop.
ע	ע	"	עַיִן	ʿayīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צָדִי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קֹוֶף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

LATER HEB. ALPHABET.

ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nālēph	ا	ܐ	פ	𐤀	א
ב	bh	v	Bēth	ב	ܒ	צ	𐤁	ב
בּ	b	b				ץ	𐤂	בּ
ג	gh	g	Gīmēl	ג	ܓ	ק	𐤃	ג
גּ	g	g				ך	𐤄	גּ
ד	dh	{ th in that	Dālēth	ד	ܕ	ח	𐤅	ד
דּ	d	d					𐤆	דּ
ה	h	h	Hē	ה	ܚ	ט	𐤇	ה
ו	v	v	Vāv	ו	ܘ	ז	𐤈	ו
ז	z	z	Zayīn	ז	ܝ		𐤉	ז
ח	hh	hh	Hhēth	ח	ܚ	ח	𐤊	ח
ט	t	t	Tēt	ט	ܛ	ע	𐤋	ט
י	y	y	Yōdh	י	ܝ	ס	𐤌	י
ך, כ	kh	kh, h	Kāph	כ	ܚ	ו	𐤍	כ
ך, פ	k	k		כ		ו	𐤎	כּ
ל	l	l	Lāmēdh	ל	ܠ		𐤏	ל
מ, מ	m	m	Mēm	מ	ܡ	מ	𐤐	מ
נ, נ	n	n	Nūn	נ	ܢ	נ	𐤑	נ
ס	s	s	Sāmēkh		ܣ		𐤒	ס
ע	"		ʿayīn	ע	ܥ	ו	𐤓	ע
פ, פ	ph	ph, f	Pē	פ	ܦ	ח	𐤔	פ
צ, צ	p	p					𐤕	פּ
ץ, צ	ts	ts	Tsādhe	צ	ܥ		𐤖	ץ
ק	q	q	Qōph	ק	ܩ		𐤗	ק
ר	r	r	Rēsh	ר	ܪ		𐤘	ר
ש	s	s	Sīn	ש	ܫ		𐤙	ש
שׁ	sh	sh	Shīn	שׁ	ܫ		𐤙	שׁ
ת	th	th	Tāv	ת	ܬ		𐤚	ת
תּ	t	t		ת			𐤛	תּ

IV. TABLE OF THE VOWELS.

I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מֶ מַּ מֵ	= <i>a</i> in <i>all</i>	ā
פָּתַח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>short</i>	מֶ מֵ	= <i>a</i> in { <i>faring</i> <i>man</i>	ă
סֶגוּל Sēghōl <i>long</i>	מִי מֵה מֵ	= <i>a</i> in <i>hate</i>	ê
..... Sēghōl <i>short</i>	מִי מֵ	= <i>a</i> in { <i>hated</i> <i>climate</i>	ě

II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צֵרִי Tsērī	מִי מֵ מֵ	= <i>ey</i> in <i>they</i>	ē
סֶגוּל Sēghōl <i>long</i>	מִי מֵה מֵ	= <i>ey</i> in <i>purvey</i>	ê
..... Sēghōl <i>short</i>	מִי מֵ מֵ	= <i>e</i> in { <i>preying</i> <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מִי מֵ	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>short</i>	מִי מֵ	= <i>i</i> in { <i>estimate</i> <i>pin</i>	ï

III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēm	מֶ מוּ מֵ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹסֶף { Qāmēts Hhā- tēph <i>short</i> .	מֶ מֵ	= <i>o</i> in { <i>holiness</i> <i>not</i>	ö
שׁוּרֶק Shūrēq	מוּ מֵ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qībbûts { <i>vicarious</i> and <i>long</i>	מֶ מֵ	= <i>oo</i> in <i>moon</i>	ū
..... Qībbûts <i>long</i>	מֶ	= <i>ue</i> in <i>rue</i>	û
..... Qībbûts <i>short</i>	מֶ	= <i>u</i> in <i>full</i>	ů

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה Shevā (simple)	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֶף פָּתַח Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	<u>a</u>
חֹטֶף סֶגוּל Hhātēph Sēghōl	מֶ	= <i>e</i> in <i>begin</i>	<u>e</u>
חֹטֶף קָמֶץ Hhātēph Qāmēts	מֶ	= <i>o</i> in <i>ivory</i>	<u>o</u>

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from *alphabetic* compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 37. א is repeated, and ע omitted. All the other Shemitish alphabets, (and the ancient Greek one also), had originally the same number of letters, viz. 22.

Note. The present *square* form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shown, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yîn (ז) *shield*, and Hhêth (ח) probably *travelling-scrip*, are associated. So Yôdh (י) *hand*, and Kâph (כ) *hollow-hand*; Mêm (מ) *water*, and Nûn (נ) *fish*; also 'A-yîn (ע) *eye*, Pê (פ) *mouth*, Qôph (ק) *ear*, Rêsh (ר) *head*, and Shîn (ש) *tooth*. In Lam. I—IV. ע stands ranged after פ; which shews that the arrangement was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e.g. מַם, רִישׁ, בֵּירַח; two seem to be of appropriate Hebrew stamp, viz. זֶיֶן, זֶיֶן; but אֶזְלָה, אֶרְמֶל, אֶזְלָה, אֶזְלָה, with נָן, and שֵׁיֶן (instead of שֵׁיֶן), are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. I. col. 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (ש *Sin* pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, ש), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מן (for מן), Job 38: 1. יְהוָה (for יְהוָה), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it all, at least not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh=v*. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh=th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their δ.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent חַדָּח, by Θάξῥα; and חַזַּץ, by Σαλά. But they translate חַח, by Χάμ; and חַחָל, by Παχλήλ. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is θ.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their χ. The usual practice sounds it like 'h, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּא, as *bē-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס) is sounded as the Greek σ, of which it is the undoubted prototype. It does not differ perceptibly from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׁ, to *divide*.

The sound of Ayin (ע) is represented by ("), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה, Γόμοῤῥα; but עֲמִי, Ἠμι, עֲמִיץ, Ἀμαλήν. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as יָבֵל for יָבֵעֵל; also from its commutation with *h*; see in the Hebrew Lexicon under *h*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Ἀμαλήν, the ground of this. The vowel accompanying it should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek ῥ. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, ב, ת, i. e. א, ה, ל, ב, ת.

[§ 10. *Unusual letters.* These are, (1) *Literae majusculae*; as וָכָה, Ps. 80: 16. (2) *Minusculae*; as בְּהֵרָאֵם, Gen. 2: 4. (3) *Suspensae*; as מִיָּר, Ps. 80: 14. (4) *Inversae*; as בְּסֵעַ, Numb. 10: 5. The Rab- bins find mysteries in these; the considerate critic will only find mis- takes in copying.]

§ 11. *Similar letters.* These are numerous in the Hebrew alpha- bet. The student should carefully note them, at the outset. They are as follows;

- | | |
|--------------------|---------------------|
| 1. Beth ב כ Kaph | 8. Zayin ז ם Nun |
| 2. Gimel ג נ Nun | 9. Hheth ה ה He |
| 3. Daleth ד ך Kaph | 10. Hheth ה ת Tav |
| 4. Daleth ד ר Resh | 11. Mem מ ט Tet |
| 5. Vav ו י Yodh | 12. Mem ם ס Samekh |
| 6. Vav ו ן Nun | 13. Tsadhe צ ע Ayin |
| 7. Zayin ז ן Vav. | |

Explanations.

(1) ב is distinguished from כ, by the right angle which its perpen- dicular side makes with the strokes at the top and bottom of the let- ter; כ is *round* at its corners instead of being angular. In some print- ed copies, כ is distinguished from ב only by the roundness of its cor- ner at the bottom. (2) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point; in נ, the bottom stroke is united without any variation of its magnitude. (3) ך *final* descends below the line; ד does not. (4) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5) ו descends to the bottom of the line; י does not. (6) ם *final* falls below the line; ו does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ם is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ר. (8) ז descends only to the line; ך *final* falls below it. (9) ה has no space between its left side and the top; ה exhibits a small chasm. (10) ת has a small dotted cir- cle at the bottom of the perpendicular stroke on the left hand; ה has not this mark. (11) ט is open at the top; מ at the bottom. (12) ס is almost round; ם *final* is a square or parallelogram. (13) ע is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final ף, in its falling stroke, either turns a little to the right or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א	ה	ח	ע	technically called	אֶחָדָה
(b) Labials	ב	ו	מ	פ		בִּיבָה
(c) Dentals	ז	ס	צ	ר	ש (ש)	זֶסְצָרֶשׁ
(d) Linguals	ד	ט	ל	נ	ת	דִּטָּלָת
(e) Palatals	ג	י	כ	ק		גִּיכָק

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called Begādh-kephāth, בֶּגֶד כֶּפֶת.

They are named *Aspirates*, because, when there is no point (Daghesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles* and *raphatae*; with it, *duræ* and *dagessatae*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶהֶי־וִי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or אֶחָדָה, as stated above.

Resh is sometimes to be added, and *Aleph* sometimes excepted; as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically these may be called, *limnār*, לִמְנָר.

The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often in *practice* was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֵהֶוִי) or *Quiescents*, § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the *diacritical signs*, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents, satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו נ ט ז ב מ, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes, not only have a natural relation to each other in respect to sound, but *for the most part are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Patahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בָּרֶךְ, (so written instead

of בִּרְךָ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see §§ 58. 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature*, i. e. always long. (2) *Those long by position*, i. e. long only when made so by a peculiar position. These last may be named (in regard to their appearance only) *doubtful*.

§ 27. *Long by nature* are Qamets, Tseri, Hhireq magnum, Hholem, and almost always Shureq.

Note. Hhireq is called *magnum*, when a Yodh quiescent, either expressed or implied, follows it. For the exceptions to Shureq, see § 31. Note 3.

§ 28. *Long by position* (short elsewhere) may be Pattahh, Seghol, Hhireq, and Qibbuts.

In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. THE VOWELS LONG BY NATURE, in regard to *quality*, are divided into two classes, viz. (1) Pure. (2) Impure.

§ 30. (1) *The pure vowels long by nature*, are Qamets, Tseri, and Hholem.

But these are pure only when they have no consonant coalescing with them, i. e. contain neither a Quiescent nor a Daghes'd letter, § 53. § 23; e. g. דָּבָר *dā-bhār*, שֶׁן *shēn*, יִקְטֹל *yīq-tōl*. Hhireq magnum and Shureq are always *impure*, i. e. Yodh or Vav, expressed or implied, always coalesces with them.

§ 31. (2) *The impure vowels long by nature* may be subdivided into *two* kinds, not differing in their essence, but only in the manner of their formation.

(a) Long vowels followed by a *quiescent* letter expressed or implied, and coalescing with them, § 53.

For distinction's sake these may be called QUIESCENT LONG VOWELS.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּן *bēn*, גֵּלֶה *gēlē*; Hhireq magnum, as in נִיר *nīr*; Hholem, as in לֹ *lō*, קֹל *qōl*; and Shureq, as in קֻם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the vowel, by coalescing with it. See § 55.

Note 1. *Appearance merely* will not determine whether a vowel long by nature is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָמָם *qām*, נִיר *nīr* for נִירִי, קֹל *qōl* for קֹלִי, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology and of the analogies of the Hebrew language.

Note 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature, without mixing with them and rendering them impure; in which case, they are merely a kind of *fulcrum* for the vowel; e. g. יֶלְמוֹד *yġl-mōdh* with Hholem pure, i. q. סִבִּיב *sō-bhēbh* with Tseri pure, i. q. סִבִּיב; see § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz, even when it seems to coalesce with Vav; viz. when it stands before a daghesh'd letter, e. g. חֲלֹק *hġlūq-qā*, זֶנְנָה *zġn-nā*, מַעֲזִי *mā-ūz-zī*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable they result from the use of a vowel-letter by transcribers, as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation in respect to the same word; e. g. זִיקְלָגַח *zīq-lāgh* and זִיקְלָגַח *zī-qēlāgh*, קִימֹשׁ *qīm-mōsh* and קִימֹשׁ *qī-mōsh*, פִּיל־לֶגְחֶשׁ *pīl-lē-ghēsh* and פִּיל־לֶגְחֶשׁ *pī-lē-ghēsh*, מֹר־רִיגִימ *mō-rīg-gīm* and מֹר־רִיגִימ *mō-rī-ghīm*; see § 64, respecting Yodh fulcrum.

§ 32. (b) Long vowels followed by a *daghesh'd* letter implied, but not expressed, excepting that the vowel is prolonged on account of the suppression; see § 58.

For distinction's sake, these may be called *DAGHESH'D LONG VOWELS*. The words *daghesh'd* and *quiescent*, thus applied to vowels, merely designate the particular way in which the vowels are lengthened; which is often a great convenience to teacher and learner. Of the actual or relative length of these different classes of vowels long by nature, whether pure or impure, quiescent or daghesh'd, we can determine nothing certain. In *theory*, the impure long vowels would seem to be the more protracted. Comp. §§ 24. 55. 58.

Note. *Appearance merely* will not distinguish these from the pure long vowels. A knowledge of forms and etymology is necessary.

§ 33. THE VOWELS LONG BY POSITION (§ 28) retain the same form as when short; they are made long only by their position before a daghesh'd letter suppressed in the writing; or before a Quiescent expressed or implied; see §§ 58. 55. Of course they are always IMPURE.

It is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are long.

Note. Pattahh, Hhireq, and Qibbutts (not vicarious) are made long only by the coalescence of an implied Daghesh'd letter; as בָּהֵל *bā-hēl*, for בַּהֵל *bāh-hēl*; נָחַם *nī-hhām*, for נַחַם *nīhh-hhām*; רָחַץ *rū-hhāts*, for רַחַץ *rūhh-hhāts*. For cases like פָּתַח, where Pattahh and Qibbutts apparently have a quiescent *ā*, see § 118 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as גֵּי, צֵה, מֵה, *gē, tsē, mē*; or by the coalescence of a daghesh'd letter, as הֵהָרִים *hē-hā-rīm*, פֵּהָה *pē-hhā*, אֵהָיִי *ā-hhāv*, where the Gutturals הֵ, פֵּ, אֵ, exclude the Daghesh forte which belongs to them. See §§ 58. 111. 112. 54.

§ 34. THE SHORT VOWELS are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbutts (not vicarious), when they are pure.

Note 1. The short vowels may stand either in a mixed syllable,* or in a simple one;† e. g. as דַּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mīq-tār*, in mixed syllables; and מֶלֶךְ *mē-lēk*, נָעַר *nā-ār*, נֶיֶל *vāy-yī-ghēl*, אֶחָד *ā-h'ōlō*, in simple syllables. This latter class is naturally pronounced somewhat longer than the other, as the stress of voice falls almost uniformly on these vowels when in a simple syllable.

Note 2. Some cases are dubious in respect to appearance; e. g. נֶר appears short, but is in fact i. q. נִיר. So in קָטַל, Qibbutts appears short, but is i. q. קָטוּל, Qibbutts being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. נָחַם with a long impure daghesh'd Hhireq (§ 32), and נִיָּל with a Hhireq pure and short; so בָּהֵל with an impure daghesh'd long Pattahh, but בַּהֵל with a pure short one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 35. The student will see, by Table No. IV., that Seghol is reck-

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound, either pure or impure.

oned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *A pure long vowel may stand in a simple syllable; or in a mixed one when it is accented, and only then.*

E. g. דָּבָר *dā-bhār*; שֵׁנָה *shē-nā*; שֵׁן *shēn*; יֶקֶטֶל *yīq-tōl*.

§ 37. *So with the quiescent long vowels, § 31 a.*

E. g. בָּא *bā*, קָאָם *qām*; גֵּלָה *gelē*, בֵּן *bēn*; לִי *lī*, נִיר *nīr*; לֹ *lō*, קֹל *qōl*; קוּמוּ *qū-mū*, קוּם *qūm*.

§ 38. *Daghesh'd vowels, long by nature or position, can stand only in a simple syllable.*

E. g. בָּרֶךְ *bā-rēkh*, נֶהַל *nē-hāl*, בֹּרֶךְ *bō-rākh*; יָחַם *yākh*, יָחַץ *yākh*; all with the first vowel impure and daghesh'd.

§ 39. *The short vowels stand either in a mixed or simple syllable; see § 34. Note. 1.*

§ 41. *Qibbutz vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be in a simple, or in a mixed syllable.

E. g. קוּמוּ *qū-mū*, i. q. קוּמוּ; קוּטֹל *qū-tūl*, i. q. קֶטֶל. In a mixed syllable it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short*, with respect to Hebrew vowels, is for us more a matter of *theory*, than of *practice*. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length.* That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of facts respecting these phenomena, belongs to grammar. But whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a daghesh'd letter, (e. g. בָּא, בָּרֶךְ); or whether Qamets in בָּרֶךְ was any longer than Pattahh impure and long in בָּהֵל; and many other questions of the like nature, we have no means of determining, nor is it necessary to determine them. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he

need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that this belongs to the language; it is not to be charged upon a grammar which does no more than to state *facts* as they are.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for כִּפְּרָה *sēphr*, they wrote and read כִּפְּרָה *sē-phēr*. Still they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Shevā, שְׁוָה.

Note. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *bērā*, *bērē*, i. e. with a very short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the beginning or the end of syllables.

Note. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קָטַלְתָּ *qā-tālt*.

§ 45. All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. All syllables *ending* with one or two vocal consonants, take a Sheva simple either expressed or implied under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva after a simple syllable; as לַמְּדָה *lā-medhā*. (c) After another Sheva; as יְלִמְדוּ *yīl-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לַמְּדָה *lā-mādht*; see *i* below. (d) Under a letter at the beginning of a word, as לְמֹדָה *lemōdh*. (e) Under a letter with Daghesht forte expressed; as לְמֹדָה *lēmōdh*.

līm-mēdhū = לִימְמְדוּ, § 71. (f) Under a letter in which a Dagghesh forte is implied; as לִלְלֵל (=*lāl-lēlū*) or perhaps *hā-lēlū*, not לִלְלֵל *hāl-lū*.

[Note. The common maxim of grammarians in regard to the case f, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. לִרְרֵר *hūr-rē* (not *hār-rērē*), לִבְבֵי *libh-bhē* (not *lib-bēbhē*), and so לִלְלֵל (plur. const. of לִלְלֵל) is *hhāl-lē*, not *hhāl-lēlē*. On the contrary, לִלְלֵל reads *hāl-lēlū*, because it belongs to a Dagghesh'd form of the verb לִלְלֵל, and the Daggheshi is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as יִלְמֹד *yīl-mōdh*.
 (h) After long vowel in a mixed tone syllable; as תִּלְמֹדְנָה *tīl-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; לֹמַדְתָּ *lā-mādht*.

§ 47. The *form* of the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. The *quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. פִּקֹּדֶה *pēqōdh*, זֶהָב *z^ahābh*, אֶלֶּה *alē*, הֵלֶּה *h^hlē*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed among the Hebrews, cannot now be determined.

§ 49. The *composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva.

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (◌◌); but א takes (◌◌).

§ 50. Gutturals (and other letters) which take a composite Sheva, always *begin* a syllable. A *Guttural which ends a syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva. E. g. שְׁמַעְתִּי *shā-māy-tī*, יֶחֱדָל *yēhh-dāl*, יֶחֱגֵה *yēh-gē*, יֶעֱסֹר *yēn-sōr*.

§ 51. The composite Shevas (◌◌) and (◌◌) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זֶהָב *z^ahābh*, קֹדְשִׁים *q^adhā-shīm*, etc. But (◌◌) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general principle* seems plainly to be, *a design to mark the letter as hav-*

ing a real vocal *Sheva*, and consequently to advertise the reader, that the preceding vowel is not to attach the letter to which the *Sheva* belongs to itself; e. g. וְזָהָב *û-z^ahăbh*, not *ûz-hăbh*; הַבְּרָכָה *hâ-bhārā-khā*, not *hăbh-rā-khā*; תִּמְלֹךְ *ti-m^alōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such *Shevas* as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a *Sheva* of some kind, either express or implied.

At the end of words in general, *Sheva* is not usually *expressed* but only *implied*; e. g. קָאָם *qām*, the same as קָם . The exceptions to this rule are, (1) In a final *Kaph*; as בָּכָה . (2) When the final syllable ends with two consonants; as לָמַדְתָּ *lā-mădht*; but here, in case the penult consonant is a Guttural, it takes a *Pattahh* furtive, § 233. Note.

Note 1. The *Quiescents*, when they coalesce with the preceding vowel, have no *Sheva*. Whenever these letters have a *Sheva*, they are to be regarded as *moveable* consonants.

Note. 2. When a word ends with two consonants, of which the first is a *Quiescent*, usage is various as to *Sheva* under the *final* letter; e. g. we find בָּאָה and בָּאָה .

General Remarks. There can be but little doubt, that the *composite* *Shevas* were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with a vowel-sound which precedes them, in case they have neither a vowel, nor a *Sheva* expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the *Quiescents* respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (◌◌◌)		בָּא	bā.
	- Tseri (◌◌◌◌)	רֶשֶׁשׁ	rēsh.
	- Seghol (◌◌◌◌◌)	תִּמְצֵאנָה	tīm-tsê-nā.
	- Hholem (◌◌◌◌◌◌)	יֹמֶר	yō-mēr.
Yodh (י) —			
	- Tseri (◌◌◌◌)	בֵּין	bēn.
	- Seghol (◌◌◌◌◌)	גֵּי	gê.
	- Hhireq (◌◌◌◌◌◌)	דִּין	dīn.
Vav (ו) —			
	- Hholem (◌◌◌◌◌◌)	קוֹל	qōl.
	- Shureq (◌◌◌◌◌◌◌)	קוּם	qūm.
He (ה) —			
	- Qamets (◌◌◌)	גֵּלָה	gelā.
	- Tseri (◌◌◌◌)	גֵּלֶה	gelē.
	- Seghol (◌◌◌◌◌)	גֹּלֶה	gō-lê.
	- Hholem (◌◌◌◌◌◌)	גָּלָה	gā-lō.

In English we have a multitude of cases similar to these; e. g. *love, show*, etc. with *w* quiescent; *say, day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רֶשֶׁשׁוֹן *rî-shôn*, לִקְרֹאת *lîq-râth*, פִּרְאָה *pî-râ*, § 63. But א is *otiant* here, not quiescent; see § 118 with the Notes.

Note 2. Although the Hholem is written over the ו, as in י; and the Shureq is written in it, as ו; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל to the ק, in קוּם to the ק. Cases like בֵּין *ā-vôn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and renders short ones long, § 31.

§ 56. The *Ehevi* (אֵהֶוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as נֶמֶר *nā-mär*, הֵם *hēm*, יָלַד *yā-lādh*, נָעַד *vē-lēdh*. (2) Always when they end a

syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. יָאָסֶר *yěs-sôr*, נֶחֱ-פָאֵחַ *něh-pākḥ*, שָׁלֹוֹתִי *shā-lāv-tī*, חֲיָי *hhāy*, קָאָו *qāv*. In the two last cases, the Sheva is *implied*, i. e. הִי=הִי, and קָאָו=קָאָו, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּו *tāv*, קָו *qāv*, שָׁלֹוֹתִי *shā-lēv*, זִי *zīv*, חֲיָי *hhāy*, גֹּי *gōy*, גָּלִי *gā-lūy*, קָיָם *qāy-yēm*, קָאָו-וָם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 3. All the *Ehevi*, in the *middle* of words, not unfrequently *resist coalescence*, i. e. remain moveable; ה always, א sometimes even when the vowel is adapted to coalescence. At the *end* of words, they generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. b. § 120. b. § 121. b.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases; viz. (a) When preceded by silent Sheva; as אָהֵת *hhēt*, אָתִי *nāt*. (b) Preceded by a Quiescent; as אָהֵת-תָּה *hē-bhē-thā*, with א *otiant*. (c) Followed by Daghest forte; as מֶזֶה-זֶה *müz-zē=מֶזֶה*. (d) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דֶּבְרֵי *debhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

Coalescence of Daghest'd letters omitted with Vowels.

§ 58. The Gutturals and Resh scarcely ever admit Daghest, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghest, coalesces with the preceding vowel and lengthens it, § 32.

E. g. הָאָרֶץ *hā-ā-rēts*, instead of הָאָרֶץ *hās-ā-rēts*; יָעֵמֶר *yē-nā mēr*, instead of יָעֵמֶר *yīs-ā-mēr*; בָּהֵל *bā-hēl*, with Pattahh long and

impure (§ 33), instead of בְּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq long and impure (§ 32), instead of בִּיֵּל *bīh-hēl*; אֶחָיִם *ā-hhīm* with Pattahh long and impure (§ 33), instead of אֶחָיִם *āhh-hhīm*; נִיֵּל *nī-hhām* with Hhireq long and impure (§ 32), instead of נִיֵּל *nīhh-hhām*; בָּעֵר *bā-ēer* (§ 32), instead of בָּעֵר *bā-ē-ēr*; מֵעֵם *mē-īm*, instead of מֵעֵם *mī-īm*; בֶּרֶךְ *bē-rēkh*, instead of בֶּרֶךְ *bīr-rēkh*; בָּרֶךְ *bā-rēkh*, instead of בֶּרֶךְ *bār-rēkh*, etc. Com. § 111. § 112.

Note. In regard to this usage, it is plain that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בֶּרֶךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghesh, is out of our power. We can only notice and record the facts; but in respect to the grounds of them, we can merely say, *Sic voluit usus*.

§ 59. Some other letters occasionally omit Daghesh, with a similar effect, for the most part, on the preceding vowel.

E. g. נִיֵּל *vā-yehī*, instead of נִיֵּל *vāy-yehī*. But it is doubtful how such cases as נִקְחָהוּ (for נִקְחָהוּ) were read; i. e. whether they were pronounced *yī-qekhū* or *yīq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as נִיֵּל (for נִיֵּל); some with composite Sheva, as לִקְחָהוּ *lū-qōhhā* (for לִקְחָהוּ); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-qōhhā*; and so of others like them. But some words have neither of these marks, e. g. נִקְחָהוּ (for נִקְחָהוּ); and in such cases, they are probably to be read as נִקְחָהוּ *yīq-hhū*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

ORTHOGRAPHY OF THE VOWELS.

§ 60. By inspecting Table No. IV., it will be seen that the two first classes of vowels are all written *under* the consonants. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. קָ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ק. Hholem is commonly written over the right side of the let-

ter next following that to which it belongs, as תֹּם *tōm*, קֹל *qōl*; but sometimes necessity prevents this, e. g. in קָרָשׁ, where the type will not admit such a disposition of the Hholem. Hholem following א is commonly written over its left side, as אֶבֶל; unless followed by ר, as אֶרֶב.

§ 62. The diacritical point over ו and ו often coincides with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter. (1) ו beginning a syllable, if followed by a consonant having a vowel of its own, is read *sō*; e. g. שֹׁנֶה *sō-nē*. (2) ו following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מֶשֶׁה *mō-shē*. On the other hand, (3) ו with two points, *beginning* a syllable, is read *shō*; e. g. שֹׁמֵר *shō-mēr*. (4) ו with two points, *ending* a syllable, is read *ōs*; e. g. יֶרֶשׁ *yŕ-pōs*.

§ 62. Vav (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לֶוֶה *lō-vē*, יֶהוָה *yēhō-vā*, the Hholem belonging to the preceding letter.

§ 63. *Vowels in connection with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant-sound in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Note. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מֶלֶךְ	מֶלֶךְ	<i>mā-lē-thī</i> .
נִיר	נִיר	<i>nīr</i> .
קֹל	קֹל	<i>qōl</i> .
קָמוּס	קָמוּס	<i>qā-mūs</i> .

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere orthographic *Fulcra*.

E. g. יֶלְמוּד, the same as יֶלְמוּד *yŕl-mōdh*; סִבְרִיב, the same as סִבְרִיב *sō-bhēbh*; הִיָּקֵר, the same as הִיָּקֵר *hhūq-qē*; comp. § 31. Notes 2. 3. In

all probability, such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where ו and י are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִים. But instances of a contrary usage also exist; e. g. קוֹלוֹת=קוֹלוֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so נִר for נִיר, etc. Even the same word is variously written; e. g. הִקְמוּתִי, הִקְמוּתִי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From Table No. IV. it appears, that Qamets Hhateph (short o) has the same form with Qamets, viz. (◌◌). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌◌) followed by simple Sheva without any Methegh between, is short o, if in a syllable not accented.

E. g. חֶבְלֵהּ *hhōkh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֶבְלֵהּ *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שָׁוֶה *shāv*, לֵאמֹר *lāy-lā*.

Note. There are some few cases, where Methegh does not distinguish Qamets from short o; e. g. דֹּרְבוֹנֹת *dōr-bhō-nōth*, not *dhā-rēbho-nōth*; so קֹרְבָן *qōr-bān*, not *qā-rēbhān*; שְׁמֶרָה *shōm-rā*, not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesth forte, in a syllable not accented, (◌◌) is short o.

E. g. בֹּתִים *bōt-tīm*, חֲנִי *hhōn-nē-nī*. If the syllable is accented, it is read as long *a*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

Note 1. An *euphonic* Daghesth (§ 75 seq.) at the *beginning* of a word does not make short *ō* of the (◌◌) belonging to the last syllable of the preceding word; it remains long *ā* still; e. g. שְׁכָנָה בֹּ, read *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

Note 2. A Methegh after (◌◌) does not *always* denote long *ā*; e. g. בֹּתֵ-תֵ-כֶם *bōt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above.

(c) The figure (.) in a final mixed syllable unaccented, is short *o*.

E. g. unaccented, as בְּקָם *văy-yā-qōm*. With accent, as בְּקָם־הָ *hā-nā-dhām*, it is long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (.) in a *mixed unaccented* syllable; e. g. חֶבְרָה *hhōkh-mā*, בְּתִים *bōt-tīm*, בְּקָם־הָ *văy-yā-qōm*, all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (·) is short *o* in a simple syllable, (*a*) When Qamets Hhateph, i. e. short *o* immediately follows.

E. g. פְּדֹל־כְּחָ *pō-ōl-khā*, קֹדֶבֶח־כְּחָ *qō-tōbh-khā*. But here (the reverse of § 66. *a*) a Methegh always stands after the first short *o*.

Note. But there are cases here, where etymology only can distinguish; e. g. קָטֹן־נִי *qā-tōn-nī* (with Methegh according to § 87. *c*), not *qō-tōn-nī*, for the root is קָטַן *qā-tōn*.

(*b*) When the composite Sheva, Hhateph Qamets (·) immediately follows.

E. g. פְּדֹל־עֹלֶה *pō-ōl-ōlō*, בְּחֶרֶב *bō-hh'ri*. Methegh always stands after the (·) here also.

Note. Here also etymology alone can determine the reading in some cases. E. g. חֶבְרָה־נִי *hā-n'ny-yā*, because הִי is the article (§ 162. § 152. *a*. 2); בְּחֶרֶב־נִי *bā-n'ny-yā*, because בִּי has the article included in it (§ 152. note); בְּחֶרֶב־נִי *bō-n'ny-yā*, because בִּי is the simple preposition בִּי, § 139.

§ 68. The nouns שְׂרָשִׁים *shō-rā-shīm* (from שָׂרַשׁ), and קֶדְשִׁים *qō-dhā-shīm* (from קָדַשׁ), are altogether anomalous in their reading.

PATAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. גְּבוּהַ *gā-bhō^{ah}*, רִוְחַ *rū^{ah}*, רֵעַ *rē^a*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ă* in the English words, *trial*, *vial*, etc. The furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so

it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rû^hhh*, plur. רִיחוֹת *rû-hhōth*.

Note. Aleph never takes Pattahh furtive.

DAGHESH.

§ 70. Dāghěsh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesch serves to double the letter in which it is written, it is called *Daghesch forte*. When it only removes the aspiration, it is called *Daghesch lene*.

Note. There is a kind of Daghesch that doubles a letter, (and may therefore be ranked under the head of *Daghesch forte*), which is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Daghesch euphonic* when we wish to distinguish it from *Daghesch forte* in general.

I. DAGHESH FORTE.

§ 72. *Daghesch forte distinguished from Daghesch lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesch euphonic* usually appears here); and it is always *immediately preceded by a vowel-sound*.

Note. This last circumstance separates it entirely from *Daghesch lene*; which is *preceded immediately by a silent Sheva*, or if by a vowel, it is in a preceding word, which word has a *disjunctive* accent; see under § 93.

§ 73. *Orthography of Daghesch forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesch forte*; e. g. קִטֵּל=קִטֵּל *qīt-tēl*.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלֵּל *tsīl-lō*, instead of צִלָּל; יֶשְׁדֵּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as קִלְקֵל (not קִלָּל) from קָלָל, etc., in which cases *Daghesch forte* is not used.

Note 2. If the *first* of the two letters must have a *Sheva vocal*, *Daghesch forte* is excluded; e. g. עֵלֵּל *ōl-līm*, not עִלֵּל *ōl-līm*.

Note 3. Practice not unfrequently omits *Daghesch forte*, when it would

be immediately followed by a *vocal* Sheva, in case it were inserted; e. g. יִקְהוּ *yīq-hhū*, instead of יִקְהוּ *yīq-qēhhū*. Particularly is Dagghesh omitted in such cases, if another letter of the same kind immediately follows; as הָלֵל *hā-lēlū* (not *hāl-lū*) because the word stands for הָלֵל; which can be known, however, only by etymology. Comp. § 46. *f*. Note.

Note 4. Shureq is written in the same manner as Dagghesh *forte*, in the letter ו; e. g. ו. But it is easily distinguished. When the *preceding* letter has no vowel, the point stands for Shureq; when it has one, it stands for Dagghesh *forte*; e. g. קוּם is read *qūm*, but קוּם is sounded *qūv-vām*.

§ 74. *Division of Dagghesh forte.* (a) It is *compensative*, i. e. merely supplying a letter omitted in the writing.

E. g. נָחַם *nā-thām-nū* for נָחַם, יָגַשׁ *yīg-gāsh* for יָגַשׁ (§ 107. a) where ך is assimilated.

(b) *Characteristic*, i. e. distinguishing the particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָטַל.

Note. In אֵת *āt*, probably for אֵת; שֶׁטָּיִם *sheta-yīm*, for שֶׁטָּיִם; and such cases as כָּרַת *kā-rāt*, for כָּרַת; the Dagghesh in the Tav is properly *compensative*, although in a peculiar way.

Dagghesh Euphonic.

So I name all those kinds of Dagghesh *forte* which are merely *occasional*, and have respect only to *modes of reading* that are peculiar, in some particular cases.

[§ 75. Dagghesh euphonic is of three kinds. (a) *Dagghesh conjunctive*. So the first species of euphonic Dagghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִית *qā-rī-thāl-lī*, מָזָה *māz-zē* = מָזָה, יֶחֱסֵב *yē-hh'sēb-bō*. The vowels Qamets, Pattahh, and Seghol, are almost the only ones employed before Dagghesh *conjunctive*. Sometimes examples are found, like קוּמֵם *qū-mūts-tseñū*. Dagghesh *conjunctive* is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Dagghesh affectuosum*. This is a euphonic Dagghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. הָלֵל *hā-dhēl-lū*, instead of הָלֵל *hā-dhēlū*; יָהֹם *yē-hhāt-tū*, instead of יָהֹם. It were better to call this *Dagghesh accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרֵה *Āk-kerē-hā*, instead of אֶכְרֵה *Āk-kh-rē-hā*.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of pronunciation.

II. DAGHESH LENE.

§ 78. *Daghesh lene* belongs only to the Aspirates (בִּגְדִּי *Beghādih kephāth*), and is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No. II.

Note 1. *Daghesh forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesh lene*; for *Daghesh forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it and belongs to a preceding word, § 92.

Note 2. *Daghesh forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶי *Āp-pī*, not *Āph-pī*, although when written out in full, it would seem to be the latter, as אֶפֶי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghesh lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1: 1, in אֶרֶץ the Beth takes Daghesh lene; so at the beginning of a verse, Gen. 3: 5, כִּי *kī* (not כִּי *khī*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in אֶתָּה, Tav has a Daghesh lene after a silent Sheva *expressed*; in אֶתָּה, Pe has one after a Sheva *implied* under the ה, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesh lene*.

E. g. Ps. 1: 3, וְהָיָה כִּפֶּיךָ, where the Kaph must be aspirated, were

it not that the disjunctive accent (*Rebhi^a*) is on the preceding syllable רִי . And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Dagghesh lene.

§ 80. It is rejected when the Aspirates stand next after a vocal Sheva, or after a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, וַיְהִי־תָהוֹמָה , where the Tav in וַיְהִי־ follows a *vocal* Sheva (יִ ye); and in תְּהוֹמָה *thō-hū* (not *tō-hū*), the ה follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (Merka), consequently ה remains aspirated. So after a composite Sheva; e. g. עָבַד־ *abhōdh* (not *abōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Dagghesh lene; e. g. לָקַח־ *lā-qa^ahht*, so written instead of לָקַח־ , § 233. Note.

General Exceptions.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Dagghesh lene, also excludes it.

E. g. רִדְפוּ *rīdh-phū* (not *ri^adh-phū*) because the ground-form is רִדַּף , where the Pe, being immediately preceded by a Hholem, cannot take a Dagghesh lene, § 80. So מָלְכֵי *māl-khē*, ground-form מָלְכִים , in which כ is preceded by a vowel; יָצְאוּ *yā-āz-bhū*, ground-form יָצְאוּ , where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בָּגַד־ *baghōdh*, and with suffix בָּגְדוֹ *bīgh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּכֶחֱ with the preposition בְּ prefixed, is written בִּכְחֶחֱ *bikh-thābh* (not *bēk^athābh*); כְּפִיר־ with כְּ prefixed, כִּכְחֶחֱ *kikh-phīr* (not *kēk^aphīr*); גְּבוּל־ with גְּ, לִגְבוּל־ *ligh-bhūl* (not *gēbhūl*), etc.

Note 1. The Infinitive mode with such a loose prefix, varies in its usage. E. g. סָפַד־ , Infin. לִסְפֹּד־ *lis-pōdh*; and such is the *more common* usage. But we find also נָפַל־ , Infin. נִפַּל־ , with pre-

fix בּ, בְּפֹל *bîn-phôl*; with בּ, בְּפֹל *kîn-phôl*; but with הּ, הִנְפֹל *lîn-pol*. Usage therefore is variable in regard to this mode.

Note 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִשְׁפֹד *yîs-pôdh* (not יִשְׁפֹד), Fut. of Kal from the root שָׁפַד *sâ-phâdh*; or (if you please) from the Infinitive form, שָׁפֹד *sephôdh*. So in Hiphil, הִשְׁפִּיל *hîs-pîl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential formative* part of the word.]

Particular Exceptions.

[§ 82. (1) *Rejection of Daghesth lene.* (a) The suffix pronouns, כָּ, לָּ, וָּ, reject it. (b) Generally, an Aspirate preceding the final syllable and וּת; as מְלָכֻת, מְלָכֻת, עֲבָדֻת, נִגְדֻת, etc.; but not always, as תַּרְבּוּת *târ-bûth*. (c) The various forms of בָּגָד; e. g. בָּגָדִי, בָּגָדִי, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. בַּב, כַּכ, e. g. Jer. 3: 25, נִשְׁפָּכָה; Ex. 14: 17, וְנִשְׁפָּכָה בְּפָרְעֹה; Is. 10: 19, כִּבְרִכְמִישׁ; but in all such cases, manuscripts and editions differ; some extending the rule, so as to begin with Daghesth lene in most cases where a word commences with two Aspirates; others scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲמָרִים from עָמַר, רִשְׁפִּים from רָשַׁע. (f) An apparent exception is an Aspirate after יָהוּה, which takes Daghesth lene. But the Hebrews read this word יְהוָה *dhô-nāy*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Daghesth lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghesth, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

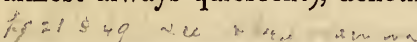
RAPHE.

§ 83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כַּחֲדָה *khā-bhēdhā*; and so it is directly the opposite of Daghesth lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common;

and it was sometimes employed, moreover, to shew that Daghesh forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה at the end of words were quiescent.

MAPPIQ.

§ 84. Mäppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable. 

E. g. הַיָּח yāh (הַ would read yā); הַבְּחַי gā-bhāh (הַ must be written הַבְּחַי and read gā-bhā).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Mëthëgh (מֶתֶגֶח) is a small perpendicular mark (|), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words undertáke, nòminátion, etc.

The word *Methëgh* (*fraenum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (|) on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methëgh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methëgh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methëgh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case מְאָרִיחַ mǎ-ʾ-riḥh); e. g. הַיָּחַד, הַיָּחַד, הַיָּחַד, etc. (b) *Almost uniformly* in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. הַיָּחַד, by inflection הַיָּחַד, preserving the Methëgh; (or this case may be ranked with c below). (c) After a

generally apply; e. g. מַעַל-בִּי, *e*; יְרֵאָה-לּוֹ, *h*; כִּי-יָבֹל, *e*; בְּחֹדֶךָ, *e*, etc. (*m*) In many cases long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone-syllable follows immediately, e. g. בֵּית-אֱלֹהִים, and even when it does not, and the monosyllable is a mixed one, as שִׁבְיָא-אֲדָם, etc., contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as עַד-בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note 1. The conjunction ו (*and*) does not generally receive Methegh.

Note 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. אֲזַמְּרָאֲרִיָּהֶם, for the Methegh on זַ, see *e* above; for that on רִי, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* accent upon it; e. g. וְיִזְמְרוּ עֲדָיִם with Munahh under נ, instead of וְיִזְמְרוּ עֲדָיִם with Methegh; and so in very many cases.

MAQQEPH.

§ 88. Mäqqēph (מַקְקֵף), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת-הַשְּׂמֵלִים, Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. עַל-הָאָרְצִי, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators were not uniform; for we have לֵב-דָּוִד *lēbh-Dāvidh* (not לֵב-דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב-נִישׁ *lēbh-Nish*, 2 K. 12: 5; and thus in other cases.

Note 1. Mappēph sometimes appears between several words in succession, as אֶת-כָּל-אֲשֶׁר-לִי. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הָיָה-לָּהֶם, Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū* = *oo* in English. In מַרְאֵה *ā-mār*, מַדְחָה *ā-mādh*, etc. the א and ח are moveable, although *we* do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghes forte; e. g. בָּרֶזֶל *bār-zēl*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so לִמְדָה *līm-mēdh* = לִמְדָהּ.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghes forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאֵם *qām*; יִשְׁקֹט *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָאֵם *yām-mā* = יָאֵם; אֵת *āth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאֵלָה *qā-tēlā*, בֹּגְדֵימ *bō-gēdhīm*; but not always so before a Maqqeph, as לֵב־דָּוִד *lēbh-Dā-vīdh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֵשִׁית *rē-shīth*, רֵ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, רָ is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶאֱשִׁית *rē-shīth*; רֶשִׁית is a mixed syllable because ר has no vowel of its own. But such syllables must always be tone-syllables; excepting the very few cases where quiescent ר is irregularly used in short syllables, § 31. Note 3.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesh'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. בְּרֵאשִׁית *berē-shīth*; בְּ with Daghesh lene 79.*1; with a Sheva under it 45, and with a Sheva *vocal* 46. — רֶאֱשִׁית *rē*, with a quiescent long vowel 31, quiescent in Aleph 54 א. — שִׁית *shīth*, with the like vowel followed by quiescent Yodh 54 י; ה without any Sheva expressed, having one implied 52; also without a Daghesh lene 80. — שִׁית is a mixed syllable 90. 8.

(2) בְּרֵאֱשִׁית *bā-rā*; בְּ with Daghesh lene 79. 2, א a simple syllable 90. 3. — רֶאֱשִׁית *rā*, vowel protracted 31. א, א quiescent 54.

(3) אֶל־לֶחֶם *lō-hīm*; אֶ with composite Sheva 49, which is moveable 46. א. — לֶחֶם *lō*, simple syllable 90. 3. — חֵם *hīm*, with Yodh quiescent 54, and Hhireq protracted 31. א, and in a mixed syllable 90. 8.

(4) אֶת־חֹשֶׁךְ *hāsh-shā-mā-yīm*; חֹשֶׁךְ *hāsh*, this syllable comprising the *sh* which is made by the Daghesh forte in the ש 71 and 73, also 90. 4. — שֶׁ *shā* 90. 3. — מֶ *mā*, with Pattahh pure and short 34, also with accent upon it 100. ב, and in a simple syllable 90. 9. — יִם *yīm*, with short Hhireq 141 and 100. א, mixed short syllable 90. 4.

(5) וַעֲשֵׂה *veēth*; Vav moveable 56. 1, וַ as above in No. 4.

(6) וַעֲשֵׂה־רֶטֶס *hā-ā-rēts*; וַ 90. 3. — רֶטֶס 90. 3, and with א moveable 56. 1. — רֶטֶס *rēts*, with short Seghol 34, and in a mixed syllable 90. 4.

(7) VERSE 2. וַעֲשֵׂה־רֶטֶס *vehā-ā-rēts*; וַ *ve* in No. 5.

(8) וַעֲשֵׂה־יֶתֶד *hā-yethā*; וַ with Qamets long 66. א. — יֶתֶד *yē*, Yodh moveable 56. 1. — תֶּד *thā*, ה without Daghesh lene 80, and followed by ה quiescent 54 ה.

(9) וַעֲשֵׂה־חֹדֶד *thō-hū*; ה without Daghesh lene 80. — חֹדֶד *hū* with ה moveable 56. 1, and with ו quiescent 54 ו.

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others following this, stand for the subdivisions under the section.

(10) $\text{בְּהוֹ} \text{ } vā\text{-}bhō\text{-}hū$; $\text{וְ} \text{ } vā$ 56. 1, simple syllable 90. 3. — $\text{בְּ} \text{ } bhō$, ב without Dagghesh lene 80, simple syllable 90. 3.

(11) $\text{שְׁחֹ} \text{ } vē\text{-}hō\text{-}shēkh$; $\text{וְ} \text{ } vē$ 56. 1. — $\text{שְׁחֹ} \text{ } hō$, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hō* 90. 3. — $\text{שְׁחֹ} \text{ } shēkh$, short Seghol and mixed syllable, see in No. 6; Sheva in the final Kaph, 52. 1.

(12) $\text{עֵל} \text{ } āl$ 90. 4. — $\text{פְּנֵי} \text{ } penē$; Pe with Dagghesh lene 79. 2, Sheva vocal 46. *d.* — $\text{נֵי} \text{ } nē$ 54. 1.

(13) $\text{תְּהוֹ} \text{ } tē\text{-}hō$; ת without Dagghesh lene 80. — $\text{תְּהוֹ} \text{ } hō$ 90. 8.

(14) $\text{רְעֹ} \text{ } vērū\text{-}h$; $\text{וְ} \text{ } vēr$ in No. 5. — $\text{רְעֹ} \text{ } rē\text{-}h$, with Pattahh furtive 69.

(15) $\text{מֶרָאֵ} \text{ } mē\text{-}rā\text{-}hē$, No. 3. $\text{מֶרָאֵ} \text{ } mē\text{-}rā\text{-}hē\text{-}phēth$; ר with Pattahh long 33 and 90. 11. — $\text{מֶרָאֵ} \text{ } hē$, with Seghol pure and short 34, and accented 100. *a.*

(16) $\text{עֵל} \text{ } āl$ *penē*, No. 12. $\text{חַמְּ} \text{ } hām\text{-}mā\text{-}yīm$, the Dagghesh forte in Mem attaches to the first syllable *hām*, 90. 4. — $\text{חַמְּ} \text{ } mā\text{-}yīm$ 90. 3. — $\text{חַמְּ} \text{ } yīm$, with short *ī* 328.

(17) VERSE 3. $\text{Vāy-yō-mēr} \text{ } nē\text{-}lō\text{-}hīm \text{ } yēhī$, *nōr* (with *n* moveable 56. 1, although we do not sound it); $\text{vā-yēhī} \text{ } nōr$, (in *vā* the Pattahh has a Dagghesh implied in it, and is to be regarded as long 59).

(18) VERSE 4. $\text{Vāy-yār} \text{ } nē\text{-}lō\text{-}hīm \text{ } ēth \text{ } hā\text{-}nōr \text{ } kī\text{-}tōbh$, $\text{vāy-yābh-dēl} \text{ } nē\text{-}lō\text{-}hīm \text{ } bēn \text{ } hā\text{-}nōr \text{ } ū\text{-}bhēn$ (*ū* 90. 1. Note) hā-hō-shēkh ($\text{הָ} \text{ } hā$ 59).

(19) VERSE 5. $\text{Vāy-yāq-rā} \text{ } nē\text{-}lō\text{-}hīm \text{ } lā\text{-}nōr \text{ } yōm$, vā-lā-hō-shēkh ($\text{לָ} \text{ } lā$ 59) $\text{qā-rā} \text{ } lāy\text{-}lā$ ($\text{לָי} \text{ } lāy$ 66. *a.* under *e. g.*) vā-yēhī (*vā* in No. 17) $\text{rē-rēbh} \text{ } vā\text{-}yēhī \text{ } bhō\text{-}qēr \text{ } yōm \text{ } nē\text{-}hādh$ (*nē* 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (*a*) Such as separate words, or parts of sentences, from each other; which are called *DISJUNCTIVES*. (*b*) Such as serve to shew that words are to be closely connected, either in the reading or in the sense; which are called *CONJUNCTIVES*.

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically שְׁמוֹנֶה עָשָׂר, these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stand next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to this, is also marked.

I. DISJUNCTIVES.

(1) *Pause-accents, or Disjunctives of the first class.*

1. (; —) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק פְּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh, § 85. Note.
2. (_h —) *Athnahh*, אֲתָנָח, i. e. respiration.
- * 3. (^h —) *Merka Mahpakh*, מֶרְקָא מַחְפָּא, a composite accent, see Nos. 23. 25.

(2) *Occasional Pause-accents, or Disjunctives of the second class.*

- † 4. (—) *Tiphkha*, תִּפְחָה (posterior), i. e. palm of the hand, from the shape. It is also named תִּרְחָה *retardation*, and (when next before Silluq and Athnahh) מְאִילָה *strong*. In poetry, it is merely a Conjunctive; see No. 30.
- * 5. (—) *Tiphkha* (anterior); *praepositive*, § 95. a.
- † 6. (^h —) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.
- † 7. (^h —) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
- † 8. (^h —) *Segholta*, סֶגְוֹלְתָא, i. e. cluster of grapes; *postpositive*, § 95. a.

(3) *Lesser Disjunctives, or Disjunctives of the third Class.*

- † 9. (_h —) *Tebkir*, תִּבְכִּיר, i. e. interruption.
10. (^h —) *Rebhi^a*, רִבְיֵא, i. e. resting upon or lying over.
- * 11. (^h —) *Rebhi^a Geresh*, a composite accent, with the Geresh *praepositive*, comp. Nos. 10, 15; also § 95. a.
- † 12. (^h —) *Pashta*, פַּשְׁטָא, i. e. expansion (of the voice); *postpositive*, § 95. a.
13. (^h —) *Zarqa*, זֶרְקָא, i. e. dispersion; *postpositive*. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95. a.

- † 14. (—) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. It is also called *tuba anterior* שֹׁפָר מִן־קֶדֶם, and *tuba inferior* שֹׁפָר מִן־שַׁבָּל; see § 95. a.
- * 15. (^ˆ —) *Geresb*, גֶּרֶשׁ, i. e. expulsion. Also called *shield* שָׂרָם (Arabic *قوس* *clypeus*), and *retention* (أَمَرَ) *cokibuit*.
- † 16. (" —) *Garshäyim*, גֶּרֶשׁ שְׁרִים, i. e. double *Geresb*. Also called *שָׂרָם*, *שָׂרָם*, dual and plural of *שָׂרָם* *shield*.
- † 17. (— ^ˆ) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָּה, i. e. *evulsio major*; also *תְּרָם*; *praepositive*, § 95. a.
- † 18. (— ^ˆ) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (^ˆ —) *Pazer*, פָּזֵר, i. e. disperser. Also *פָּזֵר*.
20. (|) *Pesiq*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called *פְּסִיקָא*, *separation*. Always preceded by a Conjunctive on the word after which it is placed.

II. CONJUNCTIVES.

21. (— ^ˆ) *Munahh*, מְנוּחָה, i. e. joined. Also *tuba recta* שֹׁפָר יָשָׁר, and *tuba ambulans* שֹׁפָר הַלֵּךְ. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by *Athnahh*, *Zarqa*, or *Zaqeph Qaton*, it is called *עֲלִי*, *Illüy*, i. e. ascent. When placed at the beginning of a word, and followed by *Zaqeph Qaton*, it is named *מִכְרַבֵּל* *mekharbel*, *sieve*, i. e. agitation (of the voice).
22. (^ˆ —) *Qadhma*, קֹדְמָא, i. e. before.
23. (— ^ˆ) *Merka*, מְרַכָּא (apoc. of מְאַרְכָּא) i. e. prolonging; also *מְאַרְכָּא* id.
- † 24. (— _ˆ) *Merka Kehphula*, מְרַכָּא כְּפֻלָּה, i. e. *Merka* doubled. Also *תְּרִין הַבָּרִין*, *two rods*.
25. (— ^ˆ) *Mahpakh*, מְהַפְּךָ, i. e. inversion. Also *מְהַפְּכָה*, *crooked trumpet*, שֹׁפָר הֶפְכָּה *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (' —) *Shalsheleth*, שְׁלִשְׁלֵת, i. e. chain.
- † 27. (— _ˆ) *Darga*, דֶּרֶגָה, i. e. steps, gradation.
- † 28. (— ^ˆ) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. *evulsio minor*. Also *תְּלִישָׁה* (*eradicator*?) *postpositive*, § 95. a.

29. (—) *Yerahh*, יָרַח, i. e. moon. Also יָרַח בֶּן-יִרְמוּז, *the moon a day old*, עֲגָלָה round, גָּלָל wheel.
- * 30. (—) *Tiphhhha* (posterius), in poetry a Conjunctive; comp. no. 4.
- * 31. (—) *Zarqa*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) Eight of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa (No. 13), and Teli-sha Qetanna, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphhhha anterius*, Yethibh, Telisha Gedhola, and Geresh in the composite accent *Rebhi^a Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRAEPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student therefore can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְיִלְמְזוּעֵיכֶם, where יְלִים is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קָרְבֹּב, Lev. 10: 4; and sometimes even two on the same monosyllable, as הָיָה, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as הָיָה, Ps. 96: 4.

All this shews the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. If this be maintained, are we to say that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as הָיָה. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be regarded and expressed, when on the same syllable; but not on any other ground.]

§ 96. (2) *Accents as signs of interpunction*. This is the use most commonly assigned to them as the principal one. In many cases they

accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *στίχοι*; and for the most part, they do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have בְּרֵאשִׁית , i. e. a pause-accent (Athnaah) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[Note. The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words, each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (shewing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution*, belongs properly to a treatise on the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Traetatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains have been bestowed.]

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Praef. ad Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

TONE-SYLLABLE.

§ 99. THE GENERAL RULE is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (from below); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (from above).

Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq and Hhireq with Yodh appear to be *furtive*, and consequently employed as short vowels; e. g. in הוֹדוּ and בִּדְדוּ, which stand for הוֹדְוּ and בִּדְדְוּ; פָּרְרִי for פָּרְרִי, § 120. b. In proper names ending with יָהוּ, the *penult* syllable is accented, as מִיכָיָהוּ *Micaiah*; so also in מִיכָיָהוּ, where the י is *quasi furtive*, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַגְלַיִם; plurals like the dual, מַיִם, שְׁמַיִם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָהֶ, which take a furtive vowel; as יִגְלֶה, יִגְלֶה § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have תָּם and תָּן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted* which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal, of verbs עָע,

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הַֿ, וְ, יַֿ, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רַבִּי, Imper. רִבִּי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes הָהֶ and הָהֶן), the tone rests on the epenthetic וְ or יַֿ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as הַלְלוּהוּ, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Ilithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עוּ, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הַֿ, וְ, יַֿ.

In a few cases, the tone here is on the last syllable; as שָׁמַרְתָּ, Imper. שִׁמְרִי. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

Note. As in the rule *f* (Note) above, all the persons of these verbs which have an epenthetic וְ or יַֿ (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suffixes הָהֶ and הָהֶן), have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs עוּ are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable (וְ or יַֿ); as הִלְלֵם etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(h) The paragogic endings הַֿ and הָֿ, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes הַֿ, וְ, and יַֿ.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacute* with these paragogs. E. g. *Milra*, הַמְרִי for הַמְרִי, Imp. Piel of הָמַר; הַמְרִי for הַמְרִי, Imp. of הָמַר. *Milel*, הַלְלֵם for הַלְלֵם, 1 pers. Fut. of הָלַל; הַלְלֵם for הַלְלֵם, from הָלַל; הַלְלֵם for הַלְלֵם, from הָלַל.

Note. הַֿ and הָֿ paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic הַֿ or הָֿ, (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h*

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנִי. (2) *Generally*, verbs whose third radical is a Quiescent; as וְיִרְאֶה, וְיִבְרָא, וְיִבְרָא. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשִׁפְּחָתִי דָּבָר.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in a above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיִבְרָא, יִבְרָא. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 283. 2. γ. § 288.

Note 2. Futures with Vav conversive remain *Milra*, (a) In the first pers. sing.; as וְיִבְרָא. (b) In verbs בָּא; as וְיִבְרָא. (c) With a pause-accent on the final syllable.

(c) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. אַל-תִּבְרָא do not reprove, אַל-תִּבְרָא you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs הָא preceded by אַל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הָא, regularly accented חֲזָקִי; חֲזָקִי, standing alone, חֲזָקִי. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשְׁמַר keep thyself, for הִשְׁמַר; יֵרָא let him see, for יֵרָא; הִרְאֶה for הִרְאֶה. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. L.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. מִן־הַיָּם, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, מִן־הַיָּם in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֶרִי *Qeri*, which means *read*; i. e. this word is to be read instead of the word in the text to which it relates and which is called כְּתִיב *Kethibh*, i. e. *written* or *text*. The vowel-points under the *Kethibh* belong to the *Qeri*, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judg. 20: 13. This is called קֶרִי וְלֹא כְּתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called כְּתִיב וְלֹא קֶרִי, *written but not read*.]

[§ 104. *Literae majores et minores* distinguish themselves, § 10. *Pisqā* (פְּסֻקָּה) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וְיִשְׁקֹחֶהָ. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּ, גָּ, פָּ, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזָּה for מִנָּה *from this*, רִנָּה for רִנָּה. This is very common in verbs פָּ (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַ in all cases (§ 163), as הַשְׂמִים for הַשְׂמִים, etc. Also in the verb לָקַח; as Fut. יִלָּקַח, for יִלָּקַח. (c) *Resh* very seldom; in אֲשֶׁר, as שְׂיִהְיֶה instead of יִהְיֶה *who will be*; אֲשֶׁר for אֲשֶׁר, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the praeformative הִתְ (in Hithpael), often assimilates itself to the first radical of the verb; e. g. הִתְעַבֵּר for הִתְעַבֵּר, etc. see § 187. b. 2. 3. (e) *Mem* only in a few foreign words; as לִמְפִּיר for לִמְפִּיר, in Greek *λαμπάδες*. (f) *Yodh* in some verbs פִּי, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the following letter. But assimilation occasionally happens at the end of words, where a Daghesh forte cannot be written, § 72. This takes place, in cases where a *furtive* vowel would stand in the final syllable of the word in its full form; e. g. הִתְ for הִתְ, אֶת for אֶת, בֵּת for בֵּת, etc. So also לֵת for לֵת, אֶת for אֶת, מִשְׁתֵּת for מִשְׁתֵּת, מִשְׁתֵּת for מִשְׁתֵּת.

Note. A long vowel in such cases of assimilation and contraction (as הִתְ), is rather unusual. The other examples here exhibit only Pattahh.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek *συλλαβίζω* instead of *συλλαμβίνω*; and so at the end of words, *ὁδὸς* for *ὁδός* (Gen. *ὁδός*), *Κλημῖς* for *Κλημῖς* (Gen. *Κλημῖς*). In Latin, *illustris* for *inlustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by *APHAERESIS*, when a Sheva is under the letter. E. g. (1) *Aleph*; as *בְּחֵן* for *בְּחֵן*, and so not unfrequently. (2) *Yodh*; as *יָד* for *יָד*, *יָד* for *יָד*. (3) *Mem*; as *מֶלֶךְ* for *מֶלֶךְ*. (4) *Nun*; as *נָח* for *נָח*. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. *מֶלֶךְ* for *מֶלֶךְ*, *מֶלֶךְ* for *מֶלֶךְ*, *מֶלֶךְ* for *מֶלֶךְ*; *יָד* for *יָד*, *יָד* for *יָד*, *יָד* for *יָד*; *נָח* for *נָח*, *נָח* for *נָח*, *נָח* for *נָח*. Syncope of *Mem* is pretty frequent; of *Nun*, very common; of *Yodh* and *Yodh*, more seldom, except in verbs *לָחַם*; of *Yodh* very rare; see § 118 seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as *מֶלֶךְ* for *מֶלֶךְ*. (3) *Heh* final is often dropped when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens;—

[(a) *At the beginning of words*, by *PROSTHESIS*; e. g. *מֶלֶךְ* and *מֶלֶךְ*; *מֶלֶךְ*, *מֶלֶךְ*; (so Greek *χθής*, *ἐχθής*). (b) *In the middle of words*, by *EPENTHESIS*; e. g. sing. *מֶלֶךְ*, plur. *מֶלֶךְ*; *מֶלֶךְ* for *מֶלֶךְ*. (c) *At the end of words*, by *PARAGOGÉ*; as *מֶלֶךְ*, *מֶלֶךְ*. Also *מֶלֶךְ* and *מֶלֶךְ* are frequently added; so *מֶלֶךְ* and *מֶלֶךְ* sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters* is limited principally to the conjugation *Hithpael*, when it begins with a sibilant letter; § 187. a.

[In lexicography, there are a considerable number of transpositions; e. g. *מֶלֶךְ* and *מֶלֶךְ*, *a lamb*; *מֶלֶךְ* and *מֶלֶךְ*, *to break*; *מֶלֶךְ* and *מֶלֶךְ*, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָלָה and עָלָה, *to exult*; סָגַר and סָגַר, *to shut up*. But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as שָׁרַר, כָּרַר, מָרַר, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. comp. also § 59.

E. g. בָּרַךְ instead of בִּרְךָ, מָשַׁם instead of מִשָּׁם, בָּרַךְ instead of בִּרְךָ, etc. But הָ and הָ commonly take daghesh'd Pattahh before them, § 33; as בָּהֵל instead of בִּהֵל; אָהִים instead of אִהִים.

[Note. In a great number of cases, Pattahh long is employed as a *compensative* vowel; almost always before הָ and הָ, when the *A* sound is required. In other cases, daghesh'd Hhireq is sometimes adopted instead of Tseri; e. g. בָּעַר (not בִּעַר) instead of בִּעַר *bîc-er*; so נָאץ (not נִאץ) for נִאץ; also Qibbuts long and impure instead of Hholem, as נָחַמָּה (not נִחַמָּה) instead of נִחַמָּה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; because daghesh'd Pattahh and daghesh'd Hhireq are frequently used instead of Qamets and Tseri. The use of daghesh'd Qibbuts instead of Hholem is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; usually in a *final* syllable, and not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שָׁמַע, שָׁרַע instead of שָׁרַע. In a *penult* syllable; שָׁרַע instead of שָׁרַע, שָׁמַע instead of שָׁמַע.

[Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע instead of שָׁמַע; Piel, שָׁמַע instead of שָׁמַע, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, Pattahh furtive is put under the Guttural, as שָׁמַע, etc. See § 69.

Note 3. Resh never takes a Pattahh furtive, like the Gutturals.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva; comp. § 49.

E. g. אֶלֶף, הֶפֶז, הֶלֶל. Sheva simple stands under the Gutturals, at the end of a mixed syllable and after a short vowel, when a *silent* Sheva is required; as אֶחָד, אֶחָד, see § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is demanded and is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, ה (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the end of a mixed syllable, and take a simple Sheva silent either expressed or implied, § 56. 2.

E. g. מֶצֶא instead of מֶצֶא=מֶצֶא, בִּיהוּדָה instead of בִּיהוּדָה, יִיטֵב instead of יִיטֵב, הוֹשֵׁב instead of הוֹשֵׁב.

Note. If the preceding vowel be naturally *heterogeneous*, yet in many cases it does not exclude *quiescence*. But a peculiar expedient is adopted in order to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קוֹם instead of קוֹם, קוֹם instead of קוֹם, נִמְצָא instead of נִמְצָא, רָאשׁ instead of רָאשׁ, גְּלוּת instead of גְּלוּת, שָׁבִית instead of שָׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected, in cases when such pre-

ceding vowel would be naturally *heterogeneous*; and this, in two different ways.

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in הוּ. So עוֹלָה for עוֹלָה, גְּלִיָּה for גְּלִיָּה, etc.

(2) The Quiescent may conform to the vowel.

E. g. קָאם for קָאם, גְּלִיָּה for גְּלִיָּה, שְׁוֹר for שְׁוֹר, etc.

Practice only can teach the student when the cases which come within these rules take place.

Special usage in regard to א, ה, ו, י.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, oftentimes remit their vowel to the place of the preceding Sheva, and become *otiant*, or *quiescent*.

E. g. רָאשִׁים for רָאשִׁים, רָאשִׁוֹן for רָאשִׁוֹן, בָּאָר for בָּאָר, פָּאָרָה for פָּאָרָה; בּוֹא for בּוֹא (*bevo*), קָאם for קָאם, עֵי for עֵי, בִּי for בִּי; אֵיבָה for אֵיבָה, אֵימָה for אֵימָה, בִּיתְרוֹן for בִּיתְרוֹן, גְּלִי (with Yodh omitted) for גְּלִי, etc. So in respect to ה; e. g. גְּמִלָּה for גְּמִלָּה, לְקַטִּיל for לְקַטִּיל, etc., see Note 3 below.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together) as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקַרְאָה (instead of לְקַרְאָה), but with a sing. suffix לְקַרְאָתוֹ, with a plural one לְקַרְאָתָם. So מְלֻאָכָה (instead of מְלֻאָכָה), construct state מְלֻאָכָה, with suffix מְלֻאָכָתָה. Aleph then has no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as בִּי for בִּי, עֵי for עֵי, רְגֵלִי for רְגֵלִי, תְּגִלִּי for תְּגִלִּי, מְלֻאָכָה for מְלֻאָכָה, etc. shew that Vav, Yodh, and He do become *otiant* or *quiescent*, and in the like way with א. *Yodh* and *Vav* are usually retained in such words as אֵימָה (for אֵימָה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is ex-

tensive in regard to *Vav* and *Yodh* in the so called verbs *לה*, which are properly *לו* and *לי*, and it will account for a great part of the abridged forms of these verbs; see § 281.

Note 3. א, ר, י, ה, being *otiant* or *quiescent*, are frequently omitted in writing; e. g. מִלֵּךְ for מִלְכָּה, יִרְדֵּה for יִרְדְּהָ, בֵּא for בְּוֹא *bevo*, שָׁלוּ for שָׁלוּהוּ, בִּר for בְּרִי, יִגְלוּ for יִגְלוּהוּ, יִקְטִיל for יִקְטִילוּ, etc.; see § 57. § 63. *Vav* and *Yodh* are *usually* dropped when *otiant*, and *He* *always* in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in אֶחָד. (2) A Quiescent; as in יִמְרָא, יִמְרָא. (3) It is sometimes treated as a common moveable consonant; as in אֶלֶף, plur. אֶלְפִים *bōn-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69), but is either quiescent, *otiant*, or employed like other consonants; e. g. quiescent, as in מִצָּר; *otiant*, as in יִמְרָא, יִרְדֵּה, see § 57. *b. a*; or it retains a common consonant power, as in Segholates, e. g. אֶלְפִים plur. אֶלְפִים, אֶלְפִים with suffix אֶלְפִים *sōbh-nām*.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops the Sheva, and quiesces in the preceding vowel and lengthens it; e. g. יִמְרָא instead of יִמְרָא, יִרְדֵּה instead of יִרְדֵּה, נֶחֱמָה instead of נֶחֱמָה, אֶחָד for אֶחָד, etc. comp. § 152. *c. 2*. These may be called *cases of contraction*. In יִרְדֵּה the points are not appropriate; for the Jews read יִרְדֵּה = יִרְדֵּה, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. מִצָּר; but with another Guttural, שְׁמִירָה. (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous) and lengthens it; e. g. רֶאשׁ for רֶאשׁ, נֶמְצָא for נֶמְצָא; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶמֶן instead of אֶמֶן, אֶסְתֵּר for אֶסְתֵּר, אֶתֶּר for אֶתֶּר. The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when analogically they would be preceded by a *silent* Sheva, or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִיְ or פָּרִיְ, יְדִי for יְדִיְ or יְדִיְ, בָּהִי instead of בָּהִיְ or בָּהִיְ for בָּהִיְ with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. קָצוּ.

Note. With א the case is different; e. g. חָטָא (instead of חָטָאְ) with א *otiant*; on the other hand, בָּלָא with א moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גָּלוּ instead of גָּלוְּ *gēlō-vēth*, רָעוּ instead of רָעוְּ *reō-vēth*, שָׁבִי instead of שָׁבִיְ; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent* exceptions are some compound proper names (as פְּרִיהָטָר with quiescent טה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as גָּבַהּ *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בָּבֶה, גָּבֶה, etc.; for it must in such cases be considered as moveable; comp. א in § 119. b, in בָּבֶה, etc. (d) *He is frequently made otiant*, at the end of a word, by a Daghesth forte euphonic; e. g. מָטָה = מָטָהְ, מָטָהְ *māt-tōbh*, עָשָׂה *ē-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commuation, Apocope, and Paragoge of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אֶ־	is put for	הֶ־	as	קָרְחָה	for	קָרְחָה
אֶ־	...	הֶ־	..	מָקְנָה	..	מָקְנָה
אֶ־	...	הֶ־	..	יִשְׁנָה	..	יִשְׁנָה
אֶ־	...	הֶ־	..	פָּחָה	..	פָּחָה
הֶ־	...	אֶ־	..	מָקְשָׁה	..	מָקְשָׁה
הֶ־	...	אֶ־	..	פָּרָה	..	פָּרָה
וֶ־	...	אֶ־	..	רָשָׁה	..	רָשָׁה
וֶ־	...	הֶ־	..	עָשָׁה	..	עָשָׁה
וֶ־	...	אֶ־	..	רָיָה	..	רָיָה
וֶ־	...	הֶ־	..	רִישוֹן	..	רִישוֹן

(2) Sometimes in the middle of words; as קָיָם, אָבְרָם for אָבְרָם, קָיָם for קָיָם, etc.

§ 124. **APOCOPÉ.** Not only are Quiescents frequently omitted in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs לָבַד, in the apoc. Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. **PARAGOGÉ.** The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes *paragogic*, after the syllables אֶ, י, ו; e.g. קָיָם = קָיָם, רָבוּא = רָבוּא, הָלָכוּ = הָלָכוּ *they go*. This last form with א *paragogic*, is a usual one in Arabic.

(b) Also אֶ, אֶ, אֶ; e.g. אָקָטָה, אָקָטָה, אָקָטָה, אָקָטָה, אָקָטָה.

(c) More seldom י; e.g. pronoun suffix אֶ, *parag.* אֶ; so the noun אֶ, *parag.* אֶ.

(d) Rarely אֶ, as אֶ, אֶ; but *Yodh* is often inserted between two words united to form a proper name; e.g. אֶ, *man*, אֶ, *God*, united אֶ, *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these *paragogic* letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or *paragogic* letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. **GENERAL PRINCIPLE.** Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged*, (1) For each other; as אֶ, plur. אֶ, where אֶ is exchanged for אֶ. (2) For long pure ones; as Imp. 2d pers. masc. אֶ, 2d pers. plur. fem. אֶ, with Hholem pure; Niph. Fut. 3d masc. sing. אֶ with Hholem im-

pure and protracted, 3d plur. fem. הִקְטִינָה , with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. masc. הִקְטִינִי , plur. fem. הִקְטִינָה with Tseri pure. (3) For short pure ones; as גִּדְּלָה , const. גִּדְּלָה *gedhöl*; הִקְטִינָה , constr. הִקְטִינָה . (4) For Shevas; e. g. הִקְטִינָה , fem. הִקְטִינָה . *All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require in themselves different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

Note 1. The *composite* Shevas, in a like way, are frequently exchanged for each other, in the course of declension; e. g. גִּדְּלָה (part.) fem. גִּדְּלָה , גִּדְּלָה , with suffix גִּדְּלָהּ . The *A* sound appears to be shorter than the *E* sound.

Note 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Geonius says, that the *quiescent* long vowels are immutable always and in all circumstances, Hebrew Grammar 9 edit. § 16. Surely there are a multitude of exceptions to this rule, as the cases above presented shew. He also states, that short vowels before a Daghesch forte are immutable; but he must have overlooked such instances as הִקְטִינָה , in pause הִקְטִינָה , etc.

General principles of Vowel-changes.

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong, § 19. § 40.

Note. A few seeming exceptions appear; e. g. מִזְרֵג plur. מִזְרֵגִים ; מִזְרֵגִים plur. So Hiph. הִקְטִינִי , 2 pers. הִקְטִינָה . Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (ֹ)	Pattahh . . . (ֶ)
Tseri (ֵ)	{ Pattahh (sometimes) (ֶ)
	{ Seghol . . . (ִ)
	{ Hhireq . . . (ִ)
Hholem (ֻ)	{ Qibbuts . . . (ֻ)
	{ Qamets Hhateph (ֶ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed either forward or backward.

(b) *Forwards*; e. g. יִקְטֹלֶהָ, יִקְטֹלֶהָ; יִקְטֹלֶהָ, יִקְטֹלֶהָ; before Maqqeph, as כֹּל־אֶשֶׁר, כֹּל kol n^ashēr, § 89. (2) *Backwards*, i. e. towards the right hand; as וַיֵּלֶךְ, וַיֵּלֶךְ vāy-yā-qōm; בְּקִשְׁתָּם, בְּקִשְׁתָּם. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

Note. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יְהוָה מִיָּדָי. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read vā-h^amīt-tiv, with the first *i* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דְּבַר יְהוָה, דְּבַר the word of Jehovah; where the original syllable בַּר is shortened to בַּר; see § 342. b.

(c) Long vowels before a Daghesth forte latent in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as אֶלֶּ (with Daghesth forte implied in the א), אֶלֶּ. (b) Hholem into Qibbut short; as אֶלֶּ, אֶלֶּ, but sometimes into *Qamets Hhateph*, as אֶלֶּ, אֶלֶּ-zī.

Note. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָּה shām-mā, הֵמָּה hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

Short Vowels in mixed syllables made long.

§ 130. (a) This happens, when the form of the word is so changed, that they come to stand in a *simple* syllable.

E. g. שָׁדַי, שָׁדַי; הָבָה, הָבָה; קָטַל, קָטַל. So of course before a Quiescent; as מָצָא instead of מָצָא, אָבָה instead of אָבָה = אָבָה.

[(b) When a Daghesth forte is omitted in writing, a short

vowel placed before it becomes long either by nature or by position; § 112. § 58. § 59. § 33.

E. g. בִּרְהָ instead of בְּרֵהָ, בִּרְהָ instead of בְּרֵהָ, בִּרְהָ instead of בְּרֵהָ, long by nature; בִּרְהָ for בְּרֵהָ, בִּרְהָ for בְּרֵהָ, etc. long by position.

Note 1. Daghesth forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. יִגְלֵ instead of יִגְלֵ, אֵם instead of אֵם, יִתְאֵר for יִתְאֵר *yith-äuv*; but sometimes the vowel remains short, as יִגְלֵ for יִגְלֵ, סֵב (not סֵב) for סֵב.

Note 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesth'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, the vowel Pattahh usually remains in such cases, and is long, § 33.

(c) The *article*, prefixed to a few words, lengthens the short vowel in them.

E. g. הָאֵם, הָאֵר; הָאֵר, הָאֵר; הָאֵר, הָאֵר; הָאֵר, הָאֵר. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מִגְלֵ, מִגְלֵ; מִגְלֵ, מִגְלֵ. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. דְּבָרִי, דְּבָרִי, where the vowel under the ד in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְנֶה, יִבְנֶה, where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) When the tone is moved forward *one syllable*, i. e. moved toward the left hand, the penult vowel of the ground-form* falls away, if pure and mutable.

E. g. דְּבָרִי, דְּבָרִי; עֲנֵבִי, עֲנֵבִי. If the tone is not shifted, the vowel remains; e. g. יִסְבֵּי, יִסְבֵּי.

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

(b) *If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.*

E. g. דָּבָר, דְּבָרִים; זָלָן, זְלִיזָלִים; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult, vowels to fall away, if pure and mutable.

Note 1. (a) Regimen in the *singular*, usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבַר יְהוָה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרֵי יְהוָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרֶיךָ. Comp. § 342. b. c.

Note 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שֵׁם is in reg. שֵׁם, but בֶּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שְׁמִי, בְּנִי.

Note 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See Paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה, plur. יִקְטְלוּ; קָטַל, fem. קָטְלָה; part. pres. קָטֵל, fem. קָטְלָה, plur. קָטְלִים; in Piel, מָלַךְ, fem. מְלָכָה; so also in nouns of Dec. VII., as אָב, plur. אֲבִיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קְטִילִי), ground-form קָטַל; קָטְלִי (not קְטִילִי), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, with suffix דְּבָרִי; בּוֹכֵב, plur. בּוֹכְבִּים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבָרוֹ as well as דָּבָרוֹ, (especially since they say קָטְלִי etc.); except that in this way, the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבָר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Patahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; הִלָּקִים, constr. הִלָּקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix לְ, לְעָבַד; אָכַל, לְאָכַל; חָלַי, לְחָלַי *bō-hhēh*. But the Fut. of the verbs יִהְיֶה and יִהְיֶה makes יִהְיֶה and יִהְיֶה; and analogous to this is the pointing of the prefixes, as יִהְיֶה, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two

successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. הַהֶפְכָּה instead of הֶהֶפְכָּה , which would make an impossible syllable. So פֹּ־עַל־כָּה instead of פֶּעַל־כָּה ; נֶעֱמְדוּ instead of נֶעֱמְדוּ . The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*, except at the end of a word. But in the case above, the first is vocal, i. e. it is a composite Sheva, § 46. a; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hireq*.

E. g. מִצֵּר instead of מִצֶּר , סִפָּר for סִפֶּר , נִעַר for נִיעַר , בֵּית for בֵּיִת . See on Dec. VI. § 359, also § 283. 3. γ . on Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שִׁמַּעְתָּ instead of שִׁמַּעְתִּי , in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בִּרְיָא , בִּרְיָא , etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הִהָרִים instead of הִהָרִים , אֶהָיו for אֶהָיו ; פָּתָה for פָּתָה , מֶה־אֶכֶּרִי for מֶה־אֶכֶּרִי , etc.

Note. The rule is not uniform. Such cases occur, as הִהָרִי , הִהָרִי , etc. The word וְעָד is anomalous, being put for וְעָד or וְעָד . The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עֶד־מֶה־כְּבוֹדִי , where מֶה stands for מֶה ; also to Gutturals not pointed with Qamets, as הִהָרְשִׁים for הִהָרְשִׁים , *hā-h°dhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יִרְכֹּם, יִרְכֹּם for יִרְכֹּם; אֶבְיָא for אֶבְיָא. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. יִנְיָן, const. יִנְיָן not יִנְיָן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as חוֹתֶמֶת instead of חוֹתֶמֶת; *Pattahh*, as מְלִיץ for מְלִיץ; *Tseri*, as גְּבִירַת for גְּבִירַת. So in verbs, נִרְגַּל for נִרְגַּל, חָרַק for חָרַק. In Gutturals, מוֹדֵעַ for מוֹדֵעַ, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הַעֲלֶה for הַעֲלֶה, הַעֲלֶה, and perhaps תְּהִיבָה for תְּהִיבָה. (2) Short vowels for long ones; as אֶחָד for אֶחָד, אֶחָד. (3) Long vowels are put for short ones arising out of composite Shevas; as תְּאֵהָבָה for תְּאֵהָבָה, תְּאֵהָבָה for תְּאֵהָבָה.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and *Qamets* *Hhateph* into *Hholem*.

E. g. מִיָּם, מִיָּם; קָטַל, קָטַל; מְלִיץ (for מְלִיץ § 142. *d*), מְלִיץ. So where they shift the tone also; as אֶתְהָ, אֶתְהָ; עֲתָה, עֲתָה. So נִרְמַח *vāy-yā-mōth*, נִרְמַח.

Note. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מְלִיץ (instead of מְלִיץ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכְּבוּ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause* frequently exchange *Tseri* ultimate for *Pattahh*.

E. g. הִפְרָ, הִפְרָ; קָמַל, קָמַל; רָגַמַל, רָגַמַל; רָגַמַל, רָגַמַל. So with

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

verbs taking suffixes; as *יְהִי־תָן*, *יְהִי־תָן*, *יְהִי־תָן*. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as *יְרָאָה*, *יְרָאָה*, ground-form *יְרָא*; *יְטָמְנוּ*, *יְטָמְנוּ*, ground-form *יְטָמַן*; *יְקַטְלוּ*, *יְקַטְלוּ*, ground-form *יְקַטַּל*; *יְשַׁמְעוּ*, *יְשַׁמְעוּ*, ground-form *יְשַׁמַּע*. (b) When it falls on the succeeding syllable; as *יְרַקְרוּן* instead of *יְרַקְרוּן*, Joel 2: 5; *יְרַקְרוּן* instead of *יְרַקְרוּן*, Joel 2: 8; *יְרַקְרוּן* instead of *יְרַקְרוּן*, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

[§ 147. Pause accents, when they fall on those persons of verbs *לָהּ* (properly *לִי* § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. *יְנַטִּי*, *יְנַטִּי*, ground-form *יְנַטֵּה* = *יְנַטִּי*; *יְבַעֵי*, *יְבַעֵי*, from *יְבַעֵה* = *יְבַעֵי*, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. *שְׁכֶם*, *שְׁכֶם*; *מְלֶכְךָ*, *מְלֶכְךָ*.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. *יְאֵי*, *יְאֵי*; *יְהֵי*, *יְהֵי*; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. *יְגֵי*, *יְגֵי*; *יְחֵי*, *יְחֵי*.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctives*, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; *יְרַבְּנוּ*, *יְרַבְּנוּ*; *יְשַׁמְעוּ*, *יְשַׁמְעוּ*; *יְטָמְנוּ*, *יְטָמְנוּ*; *יְקַטְלוּ*, *יְקַטְלוּ*; *יְרַבְּנוּ*, *יְרַבְּנוּ* Ps. 5: 12, etc. (b) *Conjunctives*; as *יְהִי־תָן*, *יְהִי־תָן*; *יְשַׁמְעוּ*, *יְשַׁמְעוּ*; *יְקַטְלוּ*, *יְקַטְלוּ*, etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasion-*

al method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. שָׁב, plur. שָׁבוּ, with suffix שָׁבוּנִי; so רָמַצְאוּנִי, רָמַצְאוּנִי; שָׁמַעְנוּנִי, שָׁמַעְנוּנִי.]

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. רָחֵק for רָחֵק, בָּדַשְׁמָה for בָּדַשְׁמָה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE הֶ (for הֵ § 16) has, (1) Usually, Pattahh followed by Daghesht forte; e. g. הֶחָזֶק=חָזָק. (2) Before the Gutturals א, ע, and also ר, it takes Qamets; as הָאֵשׁ, הָעֵץ, הָאִישׁ. (3) Before ה and ח, Pattahh long is the more usual vowel; as הֶחָזֶק, הֶחָזֶק. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesht after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמִּבְּרָה for הַמִּבְּרָה, הַנֶּאֱרָר for הַנֶּאֱרָר.

Note. When the article is preceded by the particles, א, ב, ל, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as אֶבְרָם for אֶבְרָם, בְּרָם for בְּרָם, לְרָם for לְרָם. On the contrary, it sometimes resists syncope; as אֶבְרָם, etc.

(b) THE PARTICLES א, ב, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. אֶבְרָם, בְּרָם, לְרָם *lō-hh'li*, etc. (2) Before accented syllables they usually take Qamets; as אֶבְרָם, בְּרָם, לְרָם. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION ׀ is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as וַעֲבֹד. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces, as וַאֲלֵהֶם for וַאֲלֵהֶם; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes *Qamets*; as וַפְּחֹת, דֹּרֹר וְלֹרֹר. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a Guttural, also before ב, מ, פ, it takes *Shureq*; as וַלְכֹךְ, וַזְּחֹב, וַצִּעֲקִי, וַבִּיחַ, וַפְּרָעָה, וַמְלָכָה. (5) Before Yodh which analogically would have a Sheva, it takes long *Hhireq* and makes the Yodh quiescent (comp. § 53); as וַיְהִי, וַיִּצְּרִי. (6) Before the verbs הָיָה and הָיָה, it sometimes takes short *Hhireq* or *Seghol*; as וַהֲיָיָה, וַהֲיָיָה, וַהֲיָיָה.

(d) THE INTERROGATIVE הֲ changes its usual punctuation; (1) Before Sheva simple, where it takes *Pattahh*; as הֲזֹנֶה. (2) Before Gutturals with *Qamets*, it takes *Seghol*; as הֲחָכֵם, *is he wise?* comp. § 142. a. (3) Before Gutturals without *Qamets*, it takes *Pattahh*, and sometimes *Qamets*; as הֲאֵלֶּךְ, *shall I go?* הֲאַתֶּם, *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with a *Sheva*; e. g. הֲתִנָּחַת *an tunica?* הֲוֵאֵנָה *viaene meae?* And even before a letter with a vowel it sometimes does the same, although very rarely; as הֲיִטְבַּח *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אָרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral roots. Thus אָם by inflection becomes אִמָּה = אִמְּהָ, as if derived from אָמָם; although אָם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun: e. g. יָטַב *to be good*, common root טב; נָפַח and פָּחַח *to blow*, common root פח; דָּבַח, דָּבַח, דָּבַח, דָּבַח, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals are the same, while the third is quite different, and yet the meaning of each word which exhibits the same two radicals, remains the same in all: e. g. the verb signifying *to lick*, is either לָעַע, לָעַב, לָעַט, לָעַס, לָעַח, לָעַץ, or לָעַק; the letters לע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as פְּרִמָּל *a fruitful field*, בְּרַכָּם *to devour*, שָׁמַטָּה *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc. may be expressed in any language: (1) By the inflection of the original words or ground forms. (2) By affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ with a Dagghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a Dagghesh *forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֶל מָטָר; הַאָדָם *the man*, instead of הֶל אָדָם, etc., § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הֶ, seems probable from the form of the Arabic article ال, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case or Ground-form of all the personal Pronouns.

	Singular.	Plural.	
com. <i>I</i> ,	אֲנִי	אֲנֵינוּ	אֲנִי
mas. <i>thou</i> ,	אַתָּה	אַתֶּם	אַתָּה
fem. <i>thou</i> ,	אַתְּ	אַתֶּן	אַתְּ
mas. <i>he (it)</i>	הוא	הֵם	הֵם
fem. <i>she (it)</i>	היא	הֵן	הֵן

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, אַתְּ, etc., § 144. (b) The ה in הוא, היא, הֵם, הֵן, is *paragogic* § 125. a,

and *otiant* § 57. (c) The form נִהְיֶה occurs only six times; אָנִי , only in Jer. 42: 6. (d) In אֶתְּכֶה (in some Codd. אֶתְּכִיָּה), הִלְכֶה , הִלְכִיָּה , the הִ is *paragogic*, § 125. b. (e) The forms אֶתְּכֶה , אָנִי , אֶתְּכִיָּה (*āt*), אֶתְּכִיָּה (*āt*), are probably for אֶתְּכֶה , אֶתְּכִיָּה , אֶתְּכִיָּה , § 107. a; for the full forms, i. e. those with נ , are found in Syriac and Arabic. (f) הִיָּה (*hī*) is anomalous, (the older form of the pronoun was הִיָּה , which was both masc. and fem.); the marginal reading or Keri (§ 103) always supplying the form הִיָּה (הִיָּה), as a correction. It is found only in the Pentateuch.

N. B. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are represented by fragments of primitive pronouns suffixed to verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410, Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.			Plural.	
Masc. זֶה	fem. זֹאת	com. זֶה <i>this</i>	Com. אֵלֶּה <i>these</i>	
הֵלֶּה	זֹו (זה)	הֵלֶּה <i>this</i>	אֵלֶּה <i>these</i>	

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת , the form הֵלֶּה is once employed, Ezek. 36: 35.

Note. The pronouns of the 3d person, i. e. הֵיָה , הִיָּה , הֵיָה , הִיָּה , are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא , *on that day*.

III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר , *who, which, what*, of every gender and number

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as שֶׁנָּא instead of אֲשֶׁר לֹו . The ש (the *apocopate* form) has various vowels,

according to the nature of the word which follows; e. g. ψ , ψ followed by a Daghesh, ψ , ψ , as ψ Ecc. 3: 18. In this last case, there is no compensation for the τ which is cast away.]

§ 169. The *demonstratives* η and η , are occasionally employed as *relatives*.

IV. Pronouns Interrogative.

§ 170. These are two; viz. η *who*, and η (η , η) *what*.

Note. Before a Daghesh *euphonic* the form η is used, as η ; also before η , η , η , not having Qamets; before a Guttural with Qamets, η , as η § 142. *a*; but sometimes η also before such Gutturals, as in Ex. 12: 26, η .

VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. η *to reign*,* η *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Nominative*, i. e. those which are formed from nouns (*de nomine*); e. g. η *to live in a tent*, from η *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. Regular verbs are those which are analagous in their inflection, and preserve through all their changes their original *triliteral* root. Verbs irregular are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, the word *conjugation* is applied to *dif-*

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

ferent forms of the same verb, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטַל הִקְטַל
7. Hithpael	הִתְקַטַּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel סוּבַב. 2 Poal סוּבַב. 3. Hithpoel הִסְתוּבַב, without a sibilant letter, הִתְגוּלַל from גָּלַל.

These conjugations are found in the class of verbs named *Ayin doubled* (עֵינִי), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קוּיַם. 2 Polal קוּיַם. 3 Hithpolel הִתְקוּיַם.

In verbs *Ayin Vav* (עוּ) § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

Note. Although the appearance of the two classes, *a* and *b*, is the same, yet the mode of formation is very different; e. g. סוּבַב, etc. comes from the root סָבַב, and is formed *by inserting ו between the two first radicals*; while קוּיַם, etc. comes from קוּם, and is formed *by doubling the last radical*. Most of the lexicons and grammars name the class *b*, Pilel, Pual, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a simi-

lar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הֻתְקַטַּל, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pulal* passive, קָטַל, קִטְּלָה (comp. § 175. b. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs טָעַ and טָעַר, by repeating the first and last radicals; e. g. from טָעַ comes טָעַטָּעַ, טָעַטָּעַ; from טָעַר, טָעַרְטָעַ and טָעַרְטָעַ. These are equivalent to the forms from the same verbs, described in § 175. a. b.

(4) A form *Tipheh* seems to have been in existence; e. g. תִּפְחָה from תִּפְחָה, תִּפְחָה a denominative (§ 171. c) from תִּפְחָה. Once we have a *Pœol* form; e. g. in תִּפְחָה, in all respects a ἀπαξ λεγόμενον in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שִׁנְּנוּ, שִׁנְּנוּ, בִּרְשָׁנוּ, active; שִׁנְּנוּ, בִּרְשָׁנוּ, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174. Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb קָלַל, which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָלַל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְּחָל *Niph-äl*; פִּיּוּל *Pi-äl*, Daghes forte being excluded by the Guttural; פִּיּוּל *Pü-äl*, Daghes being excluded; הִפְּחָל *Hiph-äl*; הִפְּחָל *Höph-äl*; הִתְּפָל *Hith-pä-äl*, Daghes excluded; and so of the unusual conjugations.

§ 180. The third person singular of the Praeter tense in Kal, is regarded as the root of all verbs; one class (verbs ע"ו) excepted, whose root is the triliteral Infinitive, e. g. קרם.

Form and Signification of the usual Conjugations.

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. בָּקַר *to visit*, זָקֵן *to be old*, and יָגֵר *to fear*.

Note 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in Kal have a *passive* meaning; e. g. שָׁכַן *to inhabit* and *to be inhabited*; עָלָה *to elevate* and *to be elevated*.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e. g. נִקְטַל, נִקְטָל.

Note. The real prefix seems to be הֵן, (in Arabic it is هـ). In the Infinitive this develops itself; e. g. הִתְקַטַּל = הִתְקַטֵּל, Nun being *assimilated* in the first form, § 107. a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (ְ); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical falls away, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as נִשְׁמַר *watch thyself*, נִשְׁאַל *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נִחַל *he was sick*, in Kal נָחַל with the same sense; נִאָּחַז *to sigh*. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. נִבְרַךְ *to show one's self honourable*, נִגַּע (= נִגְעָה) *to exhibit one's self as smitten*, נִנְתַּח *to suffer one's self to be entreated*. (6) To express reciprocal action; as נִשְׁפָּט *to contend*, viz. with another; נִלָּחַם *to fight*, viz. with an enemy; נִרְדַּע *to confer with*, viz. another. (7) Sometimes simply as Kal; e. g. נִשְׁבַּע, *juravit*.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as קָטַל.

Note. In case the middle radical is a Guttural, and cannot take a Daghest forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. בָּרַךְ for בִּרְךָ, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. אָבַד to *perish*, אָבַד to *cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. הָיָה to *let one live*; בָּדַק, to *show or pronounce one to be just*; טָמֵא, to *pronounce one unclean*. (3) It is *intensive* of Kal; e. g. שָׁאַל to *ask*, שָׁאַל to *beg*; שָׁבַר to *break*, שָׁבַר to *dash in pieces*. (4) It has a *privative* sense; e. g. נָכַר to *know*, נָכַר to *misapprehend*; Hiph. הִשְׁרִישׁ to *take root*, Piel. שִׁירַשׁ to *root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a reflexive sense; e. g. Gen. 41: 14, נִגְזַח and *he shaved himself*.

§ 184. PUAL. This is simply the *passive* of Piel, and is characterized by a Daghest in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קָטַל, or קָטַל göttāl.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATION OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ to *be holy*, הִקְדִּישׁ to *make holy*. This is the *usual* meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחָדַת to *corrupt*, הִשְׁקִיט to *be quiet*, הִלְבִּין to *be white*.

Note. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבַד to *honour*, הִכְבִּיר to *render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הִקְטַל, or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an *intransitive* meaning, as Fut. Hoph. יִכָּל he *shall be able*, from יָכַל; sometimes an *active* one, as הִתְעַבְּדוּם, *serve them*, Ex. 20: 5. Deut. 5: 9. 13; which, however, is capable of being rendered, *that we may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִתְ to the Inf. form of Piel; e. g. Inf. Pi. קָטַל, Hith. הִתְקָטַל.

[(b) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples, viz.

ס	Kal	סָבַל	Hithpa.	הִסְתַּבֵּל	instead of	הִתְסָבַל
ט	—	טָגַב	—	הִשְתַּגֵּב	—	הִתְשָׁגַב
ש	—	שָׁמַר	—	הִשְתַּמֵּר	—	הִתְשָׁמַר
צ	—	צָרַק	—	הִצְטַדֵּק	—	הִתְצָרַק

In the latter case (צ) the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the ה is more commonly assimilated; e. g.

הִדְבִּיר	instead of	הִתְדְּבִיר	from	דְּבַר
הִשְׁתַּהַר	—	הִתְשְׁתַּהַר	—	טָהַר
הִתְחַמַּם	—	הִתְחַמַּם	—	חָמַם

(3) The same usage of assimilation is occasionally extended to some other letters; e. g.

ז	as	הִזְכִּיר	instead of	הִתְזַכֵּר	from	זָכַר
כ	as	הִכְסִיה	—	הִתְכַּסֶּה	—	כָּסָה
נ	as	הִנָּבֵא	—	הִתְנַבֵּא	—	נָבֵא
ר	as	אָרוּמַם	—	אָתְרוּמַם	—	רוּם (§ 112)
ש	as	תְּשׁוּמַם	—	תְּתְשׁוּמַם	—	שׁוּמַם]

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is reflexive of Piel; as קָדַשׁ הִתְקַדֵּשׁ, *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְחַבֵּם *to show one's self cunning*, from חָבַם *to be wise*; הִתְגַּדֵּל *to behave one's self proudly*, from גָּדַל *to be great*; הִתְחַלֵּה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise*; הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפַשׁ *to seek*; הִתְחַנֵּן *to ask favor for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as פָּקַד הִתְפַּקֵּד *to be numbered*. (4) It is also intransitive; as הִתְאַצַּף *to be angry*. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep or observe*, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175 *a*) ; as are also Polel, Polal and Hithpolel (§ 175. *b*) ; and likewise Pilel and Pual (§ 176. 2).

Note. When the regular Piel, Pual, etc. of verbs פִּעַל and פִּעִל are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b*. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpaal, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive ; the tenses are the Praeter and Future.

§ 192. The *number*, *person*, and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc. ; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct* ; which is generally regarded as the ground-form of the Future and Imperative.

Note. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly ; which seems to be at variance with this principle ; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations ; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpaal, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender ; e. g.

Singular.

3 mas.	קָטַל	ground-form.			
3 fem.	קָטְלָה	by adding הָ	. . .	fragment of	הָיָא
2 mas.	קָטַלְתָּ	—	תָּ	תָּה	— — אָתָּה
2 fem.	קָטַלְתְּ	—	תְּ	תִי	— — אָתִי
1 com.	קָטַלְתִּי	—	תִּי	תָּ	prob. from obs. אָתִי

Plural.

3 com.	קָטְלוּ	—	וּ	וּא	derivation unknown.
2 mas.	קָטַלְתֶּם	—	תֶּם		fragment of אָתֶם
2 fem.	קָטַלְתֶּן	—	תֶּן	תָּה	— — אָתֶן
1 com.	קָטַלְנוּ	—	נוּ	— —	אָנוּ

§ 195. *The Inf. construct* in Kal (the ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§181. b), three forms; viz. קָטַל, יִשְׁכַּב, יִנָּתֵן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinite absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטוּל.

Note. This form is preserved even in most of the irregular verbs. In verbs עוֹ, however, we have קוּם for קוֹם. The *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. הִקְטַל, Piel קָטַל, Hoph. קָטַל. Hiphil has Tseri; as הִקְטִיל or הִקְטִיל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. קָטַל ground-form.

3 masc.	יִקְטֹל by prefixing	— י	{ prob. from הָיָא, י for י to begin a word.
3 fem.	תִּקְטֹל	— ת	deriv. uncertain.
2 masc.	תִּקְטֹל	— ת	from אָתָּה.
2 fem.	יִתְקַטֵּל by suff. and pref., י, —	ת	{ pref. from אָתָּה; suff. from יָהּ to mark the fem.
1 com.	יִקְטֹל by prefixing	— א	from אָנֹכִי.

Plural.

3 masc.	יִקְטְלוּ by suff. and pref., ו, —	י	deriv. of י uncertain.
3 fem.	תִּקְטְלנה	ן נה — ת	{ deriv. of ת uncertain; נה from נה.
2 mas.	יִקְטְלוּ	ו — ת	pref. from אֲנִי.
2 fem.	תִּקְטְלנה	ן נה — ת	{ prefix from אֲנִי; נה from נה.
1 com.	יִקְטְלוּ by prefixing	— נ	from אֲנִי.

[§ 198. *The praeformative affixes* to the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have), but this receives various modifications, according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut Niphal	יִקְטֹל instead of	יִתְקַטֵּל from Inf.	יִקְטֹל
— — in verbs	יָקוּם עוֹ	— יִתְקַטֵּל	יָקוּם
— Hiphil	יִקְטֹל	— יִתְקַטֵּל	יִתְקַטֵּל
— — in verbs	יָקוּם עוֹ	— יִתְקַטֵּל	יָקוּם
— Hophal	יִקְטֹל	— יִתְקַטֵּל	יִתְקַטֵּל
— — in verbs	יָקוּם עוֹ	— יִתְקַטֵּל	יָקוּם
— Hithpael	יִתְקַטֵּל	— יִתְקַטֵּל	יִתְקַטֵּל

§ 200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטֹל. *Pattahh*; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִקְטֹל, יִשְׁמַע, יִמְצָא, etc. *Tseri*; as יִקְטֹל, יִשְׁמַע, יִמְצָא, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for

the like reasons. It is declined by means of *suffix-fragments*, like those in the Praeter and Future.

Note. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both *active* and *passive*; in the other conjugations there is but one form, which follows the respective conjugations with regard to its meaning.

E. g. Kal, כֹּתֵב, *scribens*, כְּתוּב, *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַח, part. מְלַח; Praet. יָגַר, part. יֹגֵר; so in verbs עָו, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטָּל, Hiphil מְקַטִּיל, Hophal מְקַטָּל, Hithpael מְקַטְּלֵה. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הֵ; e. g. Fut. אֶזְכֹּר, with paragoge אֶזְכָּרְהָ; so אֶזְכָּר, with paragoge אֶזְכָּרְהָ.

(b) *By a kind of apocope*; which generally consists in rendering

shorter the final long vowel ; and in some cases, in casting away the final letter and vowel ; e. g. יִקְטִיל, apoc. יִקְטֵל, יָמוּחַ, apoc. יָמוֹחַ with Hholem pure, (which is shorter than ו) ; יִגְלֶה, apoc. יִגְלֵה.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural ; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations except the *passive* ones, and is used,

(a) As an *Optative* ; e. g. אֶמָּוֶתֶה *let me die*. (b) To express excitement, urging, assurance, strong determination ; as אֵלְכָה *I must go*, אֲרִיזָה *let me rise up*, אֶדְבָּרָה *I am resolved to speak*, גִּלְכָּה *let us go*, etc. (c) After the particles לְמַעַן, וְ (that), it expresses the latter part of *conditional* sentences ; as לְמַעַן אֶסְפָּרָה, *so that I may declare* ; וְנֹאכְלָה, *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

Note 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew ; but not with any speciality of meaning ; as וְאָמַרְתִּי *and I said*, Gen. 41: 11 וְנִדְמָה *and we dreamed* ; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first ; e. g.

Reg. verb	Hiph. יִקְטִיל	apoc. יִקְטֵל	Hiph. תִּקְטִיל	apoc. תִּקְטֵל
Verbs עו	Kal יָמוּחַ —	יָמוֹחַ	Hiph. תָּמוּחַ —	תָּמוֹחַ
	Hiph. יָמִיחַ —	יָמִיחַ	Hiph. תָּמִיחַ —	תָּמִיחַ
Verbs לו	Kal יִגְלֶה —	יִגְלֵה (יִגְלֵ)	Hiph. תִּגְלֶה —	תִּגְלֵה (תִּגְלֵ)
	Piel יִגְלֶה —	יִגְלֵה (יִגְלֵ)	Hiph. תִּגְלֶה —	תִּגְלֵה (תִּגְלֵ)
	Hiph. יִגְלֶה —	יִגְלֵה (יִגְלֵ)	Hiph. תִּגְלֶה —	תִּגְלֵה (תִּגְלֵ)

This Future is employed, (a) To express command, wish, prohibition ; e. g. יִבְרֶה, *let him destroy* ; אֲלֵ תִסְתֵּר, *hide not*. (b) After וְ in a conditional sentence ; as וְיִגְדֹר, *that he may tell*. (c) After the particles of negation, לֹא, אַל, as לֹא תוֹסֵף, *thou shalt not add* ; אַל תוֹתֵר, *thou shalt not be preferred*.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning ; e. g. וְיִבְדֵּל, *and he divided*. Comp. § 205. Note ; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry and in the later He-

brew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמֵר, שְׁמֹרָה, קוּם; קוּמָה, סֵפֶר; סִפְרָה. *Apocopate*; as הִקְטֵל (for הִקְטִיל); so גָּזַח, apoc. גָּזַח; מָוִי, apoc. מָוִי; שָׁמַע, apoc. of שָׁמַע; קָרָא, apoc. of קָרָא.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghest forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *he said*, or *and he said*. If the praeformative letter of the Fut. be א, the Daghest is omitted and the vowel is lengthened; as וַיֹּאמֶר, § 112. If the praeformative letter of the verb have a Sheva simple, Daghest forte is usually omitted after the Vav; e. g. וַיִּקְטֹל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb הָרָה *to be*. The first letter is dropped (as it commonly is in Syriac), and the fragment הָ is united to the Future by assimilating the ה, (as in מָה־הָ=מָה); so that וַיִּקְטֹל=וַיִּקְטֹל הָרָה *it was [that] he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Note 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1: 6, וַיְהִי, with Vav conversive וַיִּהְיֶה, with Vav conversive וַיִּהְיֶה.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter usually throws the tone forward, as *וַיִּשְׁבְּרֵהוּ*, *וַיַּבְרֵהוּ*, § 101. a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) *Paragogic letters* are often suffixed to some of the forms; e. g.

(1) *Num.*, to persons ending in ו or י; as *יִרְבְּקֵינוּ* instead of *יִרְבְּקֵי*, *יִרְבְּקֵינוּ* instead of *יִרְבְּקֵי*; rarely to the Praeter, as *יִרְעֵנוּ* instead of *יִרְעֵי*; see § 109. c. § 146. b. (2) (a) הָ, usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as *בָּגְדָהָ* for *בָּגְדָהָ*; Niph. Praet. fem. *נִפְלְאָהָ*, with הָ parag. *נִפְלְאָהָ*; Hiph. fem. *הִחְבִּיאָהָ*, with parag. *הִחְבִּיאָהָ*. (b) Sometimes הָ is used instead of הָ; e. g. 1 Sam. 28: 15, *וַאֲקָרָאָהָ*. (3) *Aleph* paragoric or otiant, rarely; as *הִלְכֵנוּ*, *הִלְכֵנוּ* the same; so *יִנְשֵׁנוּ* for *יִנְשֵׁנוּ*, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragoric, especially the latter, when they are in regimen; as *הַמְשַׁפִּילִי הָרֹאֵה*. (5) Sometimes the Inf. mood takes it; as *לְהוֹשִׁיעַ*. (6) Also the Praeter 2d pers. fem., as *קָטַלְתִּי*.

(b) *Forms with Quiescents* are sometimes *defectively* written, § 63.

E. g. *אָמַרְהוּ* for *אָמַרְהוּ*, *יִזְנֶהוּ* for *יִזְנֶהוּ* (comp. § 122. 1); but this usage is rare. Oftener ו is written for ו; as *תִּבְשֶׁן* for *תִּבְשֶׁן*. Sometimes הָ for הָ; as *יִדְעָתִי* for *יִדְעָתִי*, *עָשִׂתִּי* for *עָשִׂתִּי*. So *אָרְבָּה* for *אָרְבָּה*, etc.

(c) The prepositions ו, ב, ל, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as *בִּקְטַלְתִּי* for *בִּקְטַלְתִּי*; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as *לְקַח* for *מְלַקֵּחַ*, *בְּמִקְוִים* for *בְּמִקְוִים*, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in הָ , e. g. הָזִינָה from זָיַן ; also 2 pers. masc. הָזִינְתָּ for הָזִינְתָּ (הָ parag.), § 211. 2; הָזִינְתָּ for הָזִינְתָּ 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with *Pattahh*, (familiarly called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the *Praeter*; § 181. *b*. The Inf. of רָכַב is רָכַב ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (*a*) Inf. absolute הָטָה , Vav omitted; Inf. construct הָטָה , Vav *fulcrum* only, also הָטָה . (*b*) The Inf. has *feminine* forms also, though rarely; e. g. like הָטָה , הָטָה , הָטָה ; (הָטָה), like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph; as הָטָה *qetöl*. Before suffixes it is both shortened and transposed; see the Inf. with suffixes in Par. XXII.

(4) *Less usual forms of the Future*. These are הָטָה (Vav *fulcrum*), rarely as הָטָה except in verbs with a Guttural in the final syllable, or verbs intransitive having a *Praeter* with Tseri; still more seldom as הָטָה . First pers. parag. as הָטָה very rare. In pause הָטָה , הָטָה , § 146; with הָ parag. the latter form (הָטָה) becomes הָטָה . Three times the 3d plur. fem. has a praeformative הָ instead of הָ ; e. g. הָטָה instead of הָטָה , Dan. 8: 22, also the like forms in Gen. 30: 38. 1 Sam. 6: 12.

(5) *Imperative*; הָטָה (Vav *fulcrum*), sometimes as הָטָה . Paragogic, הָטָה , הָטָה , rarely as הָטָה , הָטָה . Imp. 2d pers. fem. sing. seldom as הָטָה , הָטָה , 1 Sam. 28: 8. Second pers. masc. plur. (seldom) הָטָה ; in pause, sometimes as הָטָה , הָטָה . The Hholem here

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g. שְׁמַעְנָה with final furtive Pattahh, instead of שְׁמַעְנֶה .

Note 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph, יִקְטֹל *qîq-tôl*, so before a suffix, יִקְטֹלְכֶם ; Inf. and Imp. קֹטֵל *qetôl*.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as שָׁבַת , טָרַח , נָדַר , הִפָּץ , etc. (see Lex.), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. קָצַר , הָרַשׁ , הָלַשׁ , גָּזַר , etc. (see lexicon).

(6) *Participles active*. Frequently written קָטֵל , although the Hholem is *impure*, § 63; very seldom as קוֹטֵל , קוֹטֵלָה , or קוֹטֵלִי . With Yodh parag., קָטֵלִי , fem. קָטֵלָה (from the fem. form קָטֵלָה). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive*. Sometimes written קָטֵל (§ 41), seldom as קֹטֵלִי . The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (2) Inf. abs. אֶדְרֹשׁ for הֶדְרֹשׁ , Ezek. 14: 3; הִנְדֹּף for הֶנְדֹּף , Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp., is *pure*, and of course shortened when the accent is thrown off; e. g. הִשְׁמַר , יִשְׁמַרְךָ , Inf. הִשְׁמַרְךָ . A *disjunctive* accent often changes the Tseri to Pattahh; as וַיִּשְׁמַרְךָ , § 129. d. § 145. The plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as $\text{וַיִּשְׁמַרְכֶּנּוּ}$, Jer. 24: 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they are the predominant ones.*

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as אֶדְרֹשׁ , אֶשְׁמַרְךָ , etc.]

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as דִּבֶּר ; oftener with Pattahh, as הִלְמֵר , specially before a Maqqeph, as מִלְטֵהוּנָא . (2) *Infinitive* fem. forms rather frequent, as וַיִּמְרָה ; with suff., as עֲדָקְתֶּהָ . (3) *Imperative A*, as פַּלֵּג . (4) *Participle* sometimes without הָ , as שֹׁבֵחַ for מְשַׁבֵּחַ , Ecc. 4: 2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. תִּקְטֹלְכֶנּוּ instead of תִּקְטֹלְכֶנָּה ; comp. § 213. 3.

Note 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. קָדַשׁ-לִּי . Nun parag. usually retains it, as יִהְיֶהכֹהֵן .

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva ; as רַבְּקָשִׁי for רַבְּקָשׁוּ, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as קוּטַל, a mere orthographic variation. Once לִקְרָהּ for לִקְרָהָ. (2) *Participle* sometimes omits נָ; as לִקְרָהּ for מְקַרֵּה, מְמַרֵּט for מְמַרֵּט, etc. § 108. a. 3.]

Note. *Daghesh* is sometimes omitted in writing here, as in Piel ; see Note 2 above.

Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the ה, as הִקְבִּלְנוּ instead of הִקְבִּלְנוּ. Rarely נ is put for ה, as אֶנְאֶתִּי (Is. 63 : 3) 1st pers. sing. for הִנְאֶתִּי.

(2) *Infinitive absolute* frequently as הִקְטַל, (once אֶשְׁבֵּם Jer. 25 : 3, Chaldee form נ for ה), or הִקְטִיל. (3) *Inf. construct* seldom as הִקְטַל. With preposition, as לְהִקְטִיל and לְהִקְטִיל, § 108. b. In a few instances the praeformative has *Hhireq* ; as הִרְגִּיז, like the *Praeter*.

(4) *Future apocopate* נִקְטַל, and specially with י as נִקְטַל, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is יִבְרְכּוּ, 1 Sam. 14 : 22. 31 : 2. Jer. 9 : 2. This is the Aramaean form.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem. ; but it sometimes has the form הִקְטִיל here ; and with parag. הִקְטִיל, and with suffix pronouns, it always follows this model ; e. g. הִקְטִילָהּ, הִקְטִילֶנָּה.

(6) The apoc. form of the Part. (מִקְטִיל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur ; e. g. מְקִיְלִים as from מְקִיל, Jer. 28 : 8, מְעִזִּים as from מְעִיז, 2 Chron. 28 : 23.

Remarks. We see that in the *Praeter* the י is held fast, not being exchanged, in the persons where it is used at all, for any other vowel ; but in the Inf., Fut., and Imp., the apoc. forms, and those with י prefixed, or preceded by ל, take Tseri instead of י, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230. § 206.]

Note. See respecting the tone-syllable in this conjugation, § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as הִקְטַל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the praeformative, e. g. מְהַקְצֵעוֹת for מְקַצְעוֹת; so in Hiph. יְהוֹדֶה for יוֹדֶה, verb לָה. Instances of Hoph. Inf. abs. occur in Ezek. 16: 4 (bis). Josh. 9: 24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as הִתְקַדַּשׁ, הִתְקַדַּשׁ. (2) In the second and first persons of the Praeter (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as וְהִתְקַדַּשְׁתָּהּ, וְהִתְקַדַּשְׁתָּהּ, (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. הִתְהַלַּקְתָּ. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as הִתְהַלַּקְתָּ. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. יִתְפַּקֵּדוּ (for יִתְפַּקְדוּ), Judg. 20: 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקְדוּ, Num. 1: 47. 2: 23; so הִתְפַּקְדוּ (for הִתְפַּקְדוּ), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

Special Forms.

[§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal, sometimes occur; but they are exceedingly rare. E. g. of the former, are שָׁרַשׁ and שָׁרַשׁ, part. מְשַׁרֵּשׁ. Job 9: 15, מְלַנִּיחַ (for so it should be pointed) Ps. 101: 5, יוֹדֵעַתִּי 1 Sam. 21: 3; of the latter, נִפְלַח, נִפְלַח, נִפְלַח.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; יָגַד from יָגַד, יָכַל from יָכַל; but not always, as שָׁכַל from שָׁכַל *shā-khāl-ti* from שָׁכַל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וְיָגַדְתָּ *veyā-ghör-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. יָדַד, יָדַדְתָּ; שָׁאַל, שָׁאַלְתָּ.

[Note 1. All the futures are with *Pattahh*, unless the Praeter has two forms, *A* and *E*; as פָּשַׁבַּן and פָּשַׁבָּן , Fut. only פִּשְׁבַּן , as in the paradigm.

Note 2. In pause the Tseri of verbs intransitive most frequently makes its appearance; e. g. דִּבְּקָה , and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as פָּשַׁבַּן , פָּשַׁבָּן only in pause.

Note 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need no separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. I., are comparatively very few.

Note 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit.*]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb פָּשַׁבַּן , (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ה the third; so verbs with Gutturals may be denominated פ *guttural*, פ *guttural*, ה *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. פָּשַׁבַּן , פָּשַׁבָּן , פָּשַׁבָּן , פָּשַׁבָּן , פָּשַׁבָּן , etc.

Note. The praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. פָּשַׁבַּן , Hiph. פָּשַׁבַּן , Hoph. פָּשַׁבַּן , etc.

Note 2. When the final vowel is Hholem, the preceding vowels are generally (ֿֿֿ); but when it is Pattahh, they are usually (ֿֿֿ); e. g. פָּשַׁבַּן , פָּשַׁבָּן . Yet such forms as פָּשַׁבַּן do sometimes occur.

Note 3. As (ֿֿֿ) seems to be shorter than (ֿֿֿ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. פָּשַׁבַּן , but with פָּשַׁבַּן , פָּשַׁבַּן .

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called *the rough enunciation*.

E. g. *נָהַפֵּךְ, יַעֲזֹר, יִצְאֹר*, instead of *נָהַפֵּס, יַחַבֵּשׁ, יִצְאֹר*, Only the verbs *חָיָה* and *חָיָה* make such forms in Pe Guttural as *יִחְיֶה* and *יִחְיֶה*.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. *יַעֲמִידוּ*, not *יַעֲמִידוּ*, which would make an impossible syllable, § 42. § 140. So *יִצְאֹבוּ*, not *יִצְאֹבוּ*; *יִתְעַמְדוּ*, not *יִתְעַמְדוּ*.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigm shews.

Note. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. *יִתְרַמֵּס* instead of *יִתְרַמֵּס*.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. *יִצְאֹבוּ, יִצְאֹבוּ*, also *יִצְאֹבוּ*. Inf. fem. like *יִצְאֹבוּ, יִצְאֹבוּ*.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms *יִצְאֹבוּ* and *יִצְאֹבוּ* are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. *יִצְאֹבוּ*, plur. *יִצְאֹבוּ*. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as *יִצְאֹבוּ, יִצְאֹבוּ*, having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as *יִצְאֹבוּ*, plur. *יִצְאֹבוּ*.

(3) *Imperative* with *א*, as *יִצְאֹבוּ, יִצְאֹבוּ*. With *ה* parag., as *יִצְאֹבוּ*. Imp. fem. sing. *יִצְאֹבוּ*, Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Se-

ghol class; e. g. נָחַשׁ, or (according to the *rough* enunciation) נָחַשׁ־בִּי. But in the Inf. absolute with Hholem final, it is Pattahh (comp. *a. 2.* above), as נָחַשׁוּר, נָחַשׁוּר; very seldom with Pattahh in other cases, yet sometimes so, as נָחַשׁוּרָה, Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased Part. forms also receive it; as נָחַשׁוּרָה, נָחַשׁוּרָה, נָחַשׁוּרָה. In Est. 8: 8, we find נָחַשׁוּרָה, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as נָחַשׁוּרָה. Peculiar is נָחַשׁוּרָה, § 142. *e. 1.* Vav prefixed changes the composite Sheva to the *A* class; e. g. נָחַשׁוּרָה, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224 Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. נָחַשׁוּרָה (Josh. 7: 7) for Inf. absolute נָחַשׁוּרָה, Inf. abs. (Deut. 26: 12) for Inf. const. נָחַשׁוּרָה. (3) *Future* with rough enunciation נָחַשׁוּרָה; and so the Part. נָחַשׁוּרָה. נָחַשׁוּרָה is for נָחַשׁוּרָה, § 119. *c. 1.*

(d) HOPHAL. With rough enunciation, נָחַשׁוּרָה; also (rarely) נָחַשׁוּרָה, § 142. *e. 1*; נָחַשׁוּרָה, Inf. abs. *sui generis*, Ezek. 16: 4.

Note. The Daghesht'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first *radical*.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But the Inf. const. in Kal takes Hholem.

E. g. Fut. נָחַשׁוּרָה, rarely as נָחַשׁוּרָה; Piel נָחַשׁוּרָה; Hiphil Imp. נָחַשׁוּרָה, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesht in the middle radical, they prolong the preceding vowel in cases where analogy would require one. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as נָחַשׁוּרָה, נָחַשׁוּרָה; also as נָחַשׁוּרָה, נָחַשׁוּרָה § 142. *e. 1.* (2) *Future* anomalous נָחַשׁוּרָה, § 142. *e. 1.*

(b) **PIEL.** *Praeter* with middle א, takes either Tseri or Hhireq long before it; as מֵאֵן, מֵאֵץ. Middle ה prefixes long Hhireq; as בְּהֵן. Middle ה and ע, long Hhireq and rarely Tseri; as בָּהֵן, בָּהֵר, בָּהֵשׁ, בָּהֵר. Resh demands Tseri; as בָּרֵךְ.

The *Future Inf.*, *Imp.*, and *Part.*, with middle א and ר, usually require Qamets before them; as רִפְּאֵר, רִפְּרֵךְ. But ה, ח, ע, most commonly prefix Pattahh; as יִרְחֵם, יִרְחֵם, etc.

(c) **PUAL.** Here compensation is usually made for Daghesth excluded, by Hholem, e. g. יִנְאֵל, יִנְאֵר; sometimes by Qibbutz impure and long, as יִרְחֵם, יִרְחֵם.

(d) **HITHPAEL.** Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under *b*. The accent affects Pattahh here in a peculiar way; e. g. הִתְנַחֲמֵי, instead of הִתְנַחֲמֵי, which is explained by § 142. *a*, and § 144. מִנְאֵץ = מִנְאֵץ (§ 187. *b*. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שְׂמַעְתְּ instead of שְׂמַעְתְּ, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שְׂמַעְתְּ, i. e. with ה *Raphê*. Punctuation like נִגְעֵינִי is very rare.

§ 234. Where the Guttural is preceded by י, ו, ו, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as שְׂמַעְתְּ; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שְׂמַעְתְּ.

Note. The Imp. appears to have Hholem sometimes; e. g. שְׂמַעְתְּ, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh in their stead, e. g. שְׂמַעְתְּ or שְׂמַעְתְּ.

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

Note 2. Verbs לִרְ frequently imitate this class of guttural verbs, as to their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פ, i. e. in the first radical (§ 223). (b) Those which are irregular פ, i. e. in their second radical. (c) Those which are irregular ל, i. e. in their third radical. (d) Those which are irregular פ and ל, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פא, פי, and פן, i. e. whose first radical is either א, י, or נ.

VERBS PE ALEPH ; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, א being treated as a Guttural. The verbs belonging to the class now in question, are those in which א as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבד, אָבד, אָבד, אָבד, אָבד. Three more, viz. אָבד, אָבד, אָבד, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. יאָבד, יאָבד. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אָבד instead of אָבד, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as יאָבד (not יאָבד); in אָבד the Fut. has both forms, e. g. 1st pers. sing. אָבד and אָבד. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; with a *conjunctive* one, Pattahh is very common in the same syllable; e. g. יאָבד, יאָבד.

Note. Quiescent א here is not unfrequently omitted in writing; as יאָבד for יאָבד, יאָבד for יאָבד, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אֲמַר for אֲמַרְךָ, § 119. c. 1. *Imperative* once אָבֵד for אֲבֵד, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִחַדּוּ. (2) PIEL admits contraction; as מָלַךְ for מִלְכָּה, פָּתַר for פִּתְרוֹ; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. הָכִיל for הִתְכַּחֵץ. *Future*, הִתְאַפֵּץ (with accent retracted § 129) instead of הִתְאַפֵּץ, מִיָּדִין for מִתְאַדֵּן; see § 119. c. 1. *Fut. once with Hholem*, as אֲבִירָה, Jer. 40: 8. *Imperative*, הִתְאַרֵּץ for הִתְאַרְרֵץ, § 119. c. 1. (4) HOPHAL, יִרְכָּלֶה (ר for א § 122. 2.) for יִרְכָּאֶלֶה, like the contractions in § 119. c. 1.]

VERBS PE YODH ; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד = יֻלַּד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

First Class of verbs Pe Yodh ; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original י appears; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st. pers. sing. Fut. parag. אֵילֶכָה (from יָלַךְ), יֵיָקֵר (from יָקַר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as יָרַע, not יֵרַע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal, and the Fut. takes Hhireq prolonged in the first syllable; as יִשָּׁן, יִרַשׁ, יִירַשׁ; see in Par. VIII.

[Note 1. Yodh quiescent is sometimes omitted here in writing ; as יבש for יבשׁ, Ps. 102: 5, § 63. So יראו for יראוׁ .

Note 2. The Inf. construct of the masc. form, is not analogical here. It takes Hholem ; as יבשׁ, ישׁן. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these species of verbs are alike ; the model is exhibited in the paradigm.

[§ 246. Some verbs פִּי take both the forms above noted ;

E. g. יצק, Imp. צק and יצק ; יקר, Fut. ייקר, also ייקר or יקר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used ; e. g. גָּעַח (not גָּעַח) from גָּעַח, § 113. But sometimes the apocopate masc. form is used ; as גָּעַ from גָּעַח. Another fem. form of the Inf. is as גָּעַח from גָּעַח. The suffix Inf. fem. is as שָׁבַח (שָׁבַח) from שָׁבַח ; so רָדַח from רָדַח, etc.

(b) The Inf. of the class Fut. Pattahh is regular ; see § 244. b. Note 2. The feminine forms are as יבָּלַח, from יבָּלַח ; יראָה from יראָה. A form with Vav *fulcrum*, ירשׁוּן.

(c) *The Future which has Tseri final*, is pure, so that it may be shortened ; as it is in גָּעַח, with tone retracted, § 129. With הּ parag., as ירָדַח, ירָדַח. Altogether anomalous is the Fut. ירָדַח.

(d) *The Imperative* ; (1) Where the Future is Tseri, commonly takes a *paragogic* letter ; as ירָדַח, גָּבַח (גָּבַח), from ירָדַח, גָּבַח masc. forms ; so with הּ parag., as ירָדַח, masc. ירָדַח, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו ; e. g. ירָדַח, ירָדַח with retracted tone, § 129.

Note. It is peculiar also, that the first pers. sing. here retains Hhireq (like the other persons) in its first syllable, as ירָדַח, ירָדַח, etc. ; not ירָדַח, etc., as in most other analogous cases.

(2) Part. plur. const. נִגְדִי (instead of נִגְדִי) from ירָדַח ; also נִגְדִי with Tseri, instead of נִגְדִי, from ירָדַח.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesth in the second ; e. g. ירָדַח instead of ירָדַח, ירָדַח for ירָדַח, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as ירָדַח. Sometimes the characteristic ה is retained in the Future, as ירָדַח ;

for יוֹשִׁיעַ; so יְהוֹדֶה, יְהוֹדֶסֶף, from יָדָה, יָדָסֶף; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as הוֹצֵא for הוֹצֵאָה, Gen. 8: 17; so הוֹשֵׁר for הוֹשִׁיעַ, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. הִתְנַבֵּחַ, הִתְנַבְּחָה, הִתְנַבְּחָה.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. נָמַר, נָזַל, נָטַב, נִמֵּן, נִשָּׂר, נָסַר, נָזַן Hiph.

§ 249. *The Future Kal* here is sometimes with Patahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. נִיטַב, as in the paradigm; but also, נִיטֵר, נִיטֵרָה, נִיטֵרָה. Of course this class of verbs agrees with the preceding one, as to the final vowel in the Fut. of Kal. No Inf. form occurs here.

Notes on the Paradigm.

[§ 250. HIPHIL, as the paradigm shews, may be written either *plené* or *defectivé*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; נִיטֵרָה, Prov. 4: 25; נִיטֵרָה, Hos. 7: 2. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e. g. נִיטֵרָה, Job. 24. 21; also נִיטֵרָה. The like to this, is נִיטֵרָה in Kal Future, Ps. 138: 6. § 247. c.

(2) *Imperative* once retains a moveable Yodh in the Qeri, הוֹשֵׁר, Ps. 5: 9. So the Part. of Hiphil, as מְנַיֵּם 1 Chron 12: 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs is, that they assimilate their Yodh in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. נָצַח, נָצַח, נָצַח, נָצַח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. נָסַר, נָסַר, נָסַר, נָסַר.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots בָּן. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN ; PAR. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as נָשָׂה, נָשָׂה; נָהָה, נָהָה. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as נָשָׂה in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. נָקַם, Fut. יָקַם; Inf. and Imp. נָהָץ, Fut. יָהָץ.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs נָ.

The reason is, that the Daghesh (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָהָם, not נָנָהָם, the vowel in the first syllable being prolonged as usual, § 112. Note. The verb נָהָה more usually drops נ in the Fut. of Kal; as יָהָה, but also יָנָהָה 2d person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[254. (a) KAL. (1) Inf. const. like נָשָׂה, occurs only in six verbs. Once נָשָׂה from נָשָׂה, Ps. 89: 10. The reg. form נָשָׂה, נָשָׂה, is *most frequent*. Some verbs have both forms; as נָשָׂה and נָשָׂה. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as נָשָׂה, נָשָׂה.

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in נָהָה. Some verbs have both Fut. O and A, as נָהָה, נָהָה. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as נָהָה, נָהָה, etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like נָשָׂה, נָשָׂה (before Maqqeph - נָשָׂה), נָשָׂה, נָשָׂה from נָהָה.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ

of the root, and inserts a Daghesth or prolongs the vowel ; as נָשַׁן, Piel and Niph. נָשַׁן ; נָשַׁן, Pi. and Niph. נָשַׁן, § 253. Once with Hholem, as נָשַׁן. (2) *Infinitive abs.* sometimes as נָשַׁן, Ps. 68: 3, נָשַׁן Jer. 32: 4. (3) *Participle* once as נָשַׁן, with suffix נָשַׁן.

(c) HIPHIL very rarely retains the ה ; as נָשַׁן. So in Hophal, נָשַׁן. The usual vowel in Hophal is *short* Qibbuts, as in the paradigm.

Note. The verb נָשַׁן imitates נָשַׁן in Kal ; see lexicon. The verb נָשַׁן assimilates its final נ also, before suffixes beginning with ה or ו ; as נָשַׁן instead of נָשַׁן, נָשַׁן, etc. The Inf. is נָשַׁן (§ 107. 2), with suff. נָשַׁן, Tseri being shortened, § 129. a.]

Remark. The great variety of usage in verbs of this class, shews that the sound of ה was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular* ; in Niph. Hiph. Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, even in the latest edition of his Hebrew grammar, p. 106 ; but a minute examination of all these verbs will shew that he is mistaken. The daghesth'd conjugations are regular throughout ; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS,

(*Verbs irregular ה.*)

§ 255. These comprehend such as are defective in respect to their middle radical ; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (עֵ) ; PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection ; as עָבַב, Praet. עָבַב, Inf. עָבַב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.) ; for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the points of the preceding letter (whether a pro-

per vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. כָּבַב, כָּבַב; כָּבַב, כָּב; יָכַב, יָכַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms which have an impure vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. כָּבַב, כָּבַב, כָּבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. כָּבַב, contr. כָּב, with accession כָּבַב *sāb-bū* (not כָּבַב), כָּבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables וּ and יִ (with the tone) are inserted before suffixes *beginning with a consonant*.

In the Praeter וּ, as כָּבַב, כָּבַב; in the Fut. and Imp. יִ, as כָּבַב, כָּבַב. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. הִיכָב instead of הִיכָב.

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal Fut. יָכַב appears to come from a full Fut. יָכַב (like the Arabic Future); so that when כ is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have יָכַב apparently for יָכַב, and in the Fut. יָכַב for יָכַב; in Hiph., הִיכָב from הִיכָב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יָכַב, appa-

rently from יָמַרְר ; so Niph. נָחַל as from נִחְלַל ; Inf. יִהְיֶה , as from יִהְיֶה , etc.

Second law of Contraction.

§ 261. This is, to insert a Daghesth in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ו and י are also omitted in this case.

E. g. Kal Fut. רָפַט , etc.; Hiph. רָפַט (from רָפַט) instead of רָפַט ; Hoph. רָפַט (from רָפַט) instead of רָפַט .

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel *usually* take the place of the regular daghesth'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 188. § 175. *a*.

§ 263. Verbs ע with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesth forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח , contracted שָׁח , 3d pers. fem. שָׁחָה , 1st pers. שָׁחֹתִי . So מָרַר , 3d. fem. מָרָה (not מָרָה), מָרֹתִי (not מָרֹתִי), etc.

Note 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. *f*.

Note 2. The student must not fail to note, that in Kal verbs ע often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is הָבֵן , Fut. הָבֵן and הָבֵן ; so רָבֵן , Hiph. הָבֵן regular.

Notes on the Paradigm.

[§ 264. (*a*) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָמַם , 3 plur. רָמְנוּ ; and so רָבַד , etc. Once, $\text{תָּמַנּוּ} = \text{תָּמִינוּ}$, Ps. 64: 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as שָׁה . Inf. fem. רָעָה from רָעָה . The Inf., in a considerable number of cases, is writ-

ten with a Vav fulcrum, § 64; e. g. צור, דום, גול. So Imp., even when it has a Dagghesh, as קוש, דומי. Rarely has the Inf. a Shureq, as בור, Ecc. 9: 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it; as חק, חקו, חקו, חקו, חקו, חקו.

(3) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as יעז for יעז. This Hholem is shortened by losing the tone: as יחז, יחז, Ps. 67: 2, or יחז, Is. 27: 11; יחז.

The Fut. with Pattahh also occurs, which gives a Tseri to the praeformative; as יחז, יחז, יחז, יחז, 1st pers. with Yodh fulcrum (§ 64) from יחז.

The Fut. also has Shureq in a few cases; as יחז, יחז. So the second kind of contracted Future; as יחז (= יחז) instead of יחז, from יחז.

4. *Imperative* also has Pattahh sometimes, as יחז; with ה parag. as יחז; with a Resh, as יחז. It also has Vav fulcrum, as יחז, Josh. 10: 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as יחז, יחז.]

Niphal.

[(b) (1) *Praeter* sometimes with Tseri, as יחז; also with Hholem, as יחז, Is. 34: 4. The praeformative has sometimes other vowels besides Qamets; e. g. יחז from יחז, יחז from יחז, יחז from יחז; where the vowel under נ is long, because the Dag. forte is omitted in the second radical; which conforms to the *second* mode of contraction described above, § 261; comp. § 260. Note, at the end; also § 111. § 112. According to these forms, we find יחז (from יחז), Ezek. 22: 16; יחז (from יחז), Jer. 22: 23.

(2) *Infinitive abs.* with Hholem; as יחז, יחז. *Inf. const.* with Tseri; as יחז, יחז, § 261. § 112.

(3) *Future* with Hholem as יחז; with Resh, יחז 2d pers., יחז 3d pers. plur., from יחז.

(4) *Imp.* with Hholem; as יחז. (5) *Part.* with Tseri, as יחז.]

Hiphil.

[(c) This conj. has a *pure* Tseri throughout, in both syllables; which is therefore liable to change, as is usual with all pure vowels; e. g. יחז, Hiph., 2 pers. יחז, etc.

(1) It should be noted here, that Hiphil not only takes a PATAHH final, in case it has a Guttural or a Resh in the last syllable, as יחז, יחז; and in pause, as יחז, § 145; but also (not unfrequently) without either of these reasons; as יחז, יחז, Part. יחז.

(2) *Praeter* once הָיָה=הָיִל, § 261. *Sui generis* is הִתְפַּתֵּיךְ for הִתְפַּתְּוֶךָ, Prov. 24: 28; unless it may come from פָּתָה, which is more probable. (3) *Future* with tone retracted, נִיָּסָב, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, הִסְבֵּב for הִסְבֵּב.]

§ 265. *Resemblance between verbs ע"ע and ע"ו*. This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע"ע exhibit the same appearance as verbs ע"ו.

E. g. Inf. בָּרַר from בָּרַר, בָּרוּךְ (instead of בָּרוּךְ) from בָּרַק. Fut. רָוַן, רָוַץ, רָוַד, etc. Hiph. Inf. הִתְרַמָּה (for הִתְרַמָּה) from רָמַם. Fut. רָשִׁים, from רָשַׁם; יִתְרַתֵּן (for יִתְרַתֵּן) from רָתַת. It may be justly doubted, however, whether the root is ע"ו in all such cases, § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע"ע, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. נִבְלָה for נִבְלָה, נִבְלָה for נִבְלָה; Inf. לִחְמַם for לִחְמַם; Niph. נִבְלָה for נִבְלָה, Is. 19: 3; Fut. נִבְלָה for נִבְלָה, Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conjs. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc. and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The *lholem* in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV ; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

This species of verbs might also be justly called *contracted*, so that verbs עָע may be named the *first* class of *contracts*, and verbs וָו the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs עָע; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנַם, contracted קָם = קָאם; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. מָנַת, contr. מָת = מִית, Vav conforming to the final vowel Tseri (§ 117. 2); בָּוֶשׁ *bā-vōsh*, contr. בֹּשׁ *bōsh*. In Hiph. Fut. בִּקְרִים, contr. בִּקְרִם, the Vav, after conforming to the vowel i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִוְקָם, there seems to be a transposition of the Vav to the first syllable, as if הִוְקָם were put for הִוְקָם. But see and comp. Hoph. of verbs עָע, § 260. Note. § 264. *d*.

Note. All the forms where Vav takes a Daghest forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. עָוִיר, עָוִה, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs עָע, § 260 with the Note.

E. g. Kal. Fut. בִּקְרִים, as if from בִּקְרִים (comp. the Arabic Fut. يَكْرِى); Part. קָם, as if from קָרַם, an old Part. form; Imp. and Inf. קָרִים, as if from קָרַם. So in Niph. נִקְרִים, as if from נִקְרִים; Hiph. הִקְרִים, as from הִקְרִים, etc.

(c) In like manner as verbs ע"ע (§ 259), these verbs in some cases insert ו and י with the tone, in the Praeter and Future, before suffixes *beginning with a consonant*.

E. g. Niph. Praeter, נִקְרַמְוּהָם, נִקְרַמְוּהָ; Hiph. נִקְרַמְוּהָ; Kal Fut. נִקְרַמְוּהָ. So far as the principle extends, it is developed in the same manner as in verbs ע"ע. But in verbs ע"י it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ו, and only to the Fut. of Kal as to י; while in verbs ע"ע it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ע; see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָנָה, עָנָה. Most instances of Piel assume Yodh; as קָנָה, קָנָה, for קָנָה, קָנָה, etc. In regard to the difference between כִּוְנָה in verbs ע"ע, and קִוְנָה here, see § 175. b. Note.

Remark 1. The 2d and 1st persons in Kal praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יִקְוֶה (instead of יִקְוֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for ought that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ע. So in Niph. Praet., נִקְוֶה (instead of נִקְוֶה), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the Vav becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm,

[§ 270. (a) KAL. (1) *Praeter* rarely as קָנָה, Hos. 10: 14. Fem. 3d pers. once with ו, as קָנָה (like the Chald., Syr., and Arab.) for קָנָה, Ezek. 46: 17. In Mal. 3: 20, קָנָה comes from קָנָה = קָנָה, comp. § 181. b. Very seldom is the 3d person with Pattahh; e. g. קָנָה, as if from קָנָה, קָנָה.

The parad. exhibits a verb *final Tseri*. The final ו of קָנָה, (and of other verbs ending with ו), before a suffix beginning with ו, is design-

nated by a Daghes in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class לוּ. They retain the ו in the 3d. pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. בּוֹשׁ, אֹרֶה. But in the other persons (which are shorter), they usually omit the Vav; e. g. בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה — בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה. Inf., Imp., Part. also, בּוֹשׁ.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מוֹר, טוֹב, etc. The Vav is sometimes omitted, as לָבֵן, etc. § 63.

(3) *Future* sometimes with O instead of U; as יָבוֹשׁ, יָבוֹשׁ, יָבוֹשׁ, יָבוֹשׁ. Forms *defectively* written, are יָבֹשׁ, יָבֹשׁ, etc. Fem. plur. sometimes without the epenthetic ו, as תִּשְׁבְּחֶהּ, or תִּשְׁבְּחֶהּ, instead of תִּשְׁבְּחֶהּ.

Future apoc. as יָבֹשׁ, with Hholem pure and mutable; e. g. יָבֹשׁ, *vay-yā-qōm*, יָבֹשׁ, *tā-shōbh-nā*. It is sometimes written as יָבֹשׁ (Vav *fulcrum*); sometimes it appears with *Qibbuts*, as יָבֹשׁ. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as יָבֹשׁ, יָבֹשׁ.

(4) *Imperative* also is sometimes *defectively* written, as יָבֹשׁ, יָבֹשׁ, etc. § 63. *Paragogic* forms; יָבֹשׁ, יָבֹשׁ, etc. *Imp. apoc.* as יָבֹשׁ, like the Fut. with O pure.

(5) *Participle* with O, as יָבֹשׁ; with E, as יָבֹשׁ, § 202. With א retained, as יָבֹשׁ, יָבֹשׁ = יָבֹשׁ.]

Niphal.

[(b) (1) *Praeter* rarely with Tseri penult, as יָבֹשׁ. Out of the 3d pers., Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter, and to be shorter is required because the accent is thrown forward upon the epenth. ו. Hholem rarely remains; as יָבֹשׁ.]

(2) *Infinitive const.* rarely with U; as יָבֹשׁ. (3) *Participle* also has rarely U; as יָבֹשׁ = יָבֹשׁ.]

Hiphil.

[(c) (1) *Praeter* written defectively is rare; יָבֹשׁ = יָבֹשׁ. Sometimes the epenth. ו is omitted; as יָבֹשׁ = יָבֹשׁ, יָבֹשׁ = יָבֹשׁ, instead of יָבֹשׁ, יָבֹשׁ. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. יָבֹשׁ for יָבֹשׁ, יָבֹשׁ for יָבֹשׁ, etc. Sometimes Tseri is used instead of Hhireq; as יָבֹשׁ, יָבֹשׁ, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as יָבֹשׁ.

Peculiar is הִרְעַע, הִרְרַע, and הִרְפַּר, as if from roots עִרַע; see lexicon. Once הִסִּיתָ (from סוּית), like verbs עִע in the second form of contraction, § 261. The praeform. ה (in the derivatives of עוּר) takes Pattahh instead of a comp. Sheva; e. g. הִשְׁעִידוּהָ, הִשְׁעִדוּהָ, הִשְׁעִידוּהָ.

(2) *Infinitive* fem. once הִשְׁפָּחָה, apoc. form of masc. הִשְׁפָּחָה. *Infinitive abs.* once הִשְׁפָּחָה because of the Guttural. (3) *Future* בִּגְיִינוּ; comp. forms in § 261, which this imitates. The plural fem. is הִשְׁפָּחָה (instead of הִשְׁפָּחָה), because a mixed syllable with Yodh and Hhireq long cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. בִּגְיִנָּה, בִּגְיִנָּה. With a Guttural or Resh; as הִשְׁפָּחָה, הִשְׁפָּחָה.

(4) *Imperative* once with Tseri; as הִשְׁפָּחָה, 2 K. 8: 6. (5) *Participle* rarely as מְסִיתָ, מְסִיתָ, (for מְסִיתָ, מְסִיתָ), imitating verbs עִע; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbutz* vicarious; as הִפְּחָה, instead of הִפְּחָה, § 41.

(e) POLEL, POLAL, and HITHPOLEL are declined, in all respects, like Poel etc. in verbs עִע, i. e. like Piel, Pual, etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as הִתְפַּלְּלָה. Once the מ of the praeform. is omitted in the Part., as בְּתִקְוִיָּה for בְּתִקְוִיָּה, Ps. 139: 21.

(g) PILPEL etc. are declined like Poel etc. Pilpel is found in only five verbs; Polpal only in בּוּל; and Hithpalpal only in חוּל.]

§ 271. *General remarks on verbs עִע.* (a) The great similarity of them to verbs עִע is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted whether more less of these forms, so much like עִע, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs עִע is about 141. Of these 13 are לָה, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. שָׁנַע, שָׁנַע, שָׁנַע, שָׁנַע, שָׁנַע, and שָׁנַע; the rest are contracted. Five only have the conj. Piel.]

VERBS AYIN YODH. PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs ע"י in all 'respects are like those ע"י.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* has Yodh only in three verbs, viz. בִּין, רִיב, דִּיג; and where this is retained, the epenth. י is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע"י.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. בִּנֶה, נִבְנֶה, יִשֶׁם, נִבְשֶׁם. (3) *Participle* in one case is regular, viz. אֹנֶה, from אָנִיב.

Note. Very few verbs are exclusively ע"י; most being also ע"י in Kal. The older grammarians and lexicographers admitted no class ע"י, but ranked such forms as בִּינֶה under Hiphil, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs ע"י, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH. PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs ל"א, Aleph is *quiescent* or *otiant* when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Tseri. (b) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Seghol. (c) In all other cases, it quiesces (when at

the end of a word or syllable) in the regular vowel ; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. מַצְאֵהוּ, מַצְאֵהוּ, מַצְאֵהוּ, etc. In Kal the Fut. אֶמְצֵא with Pattahh becomes אֶמְצֵא, by reason of א quiescent ; in Niph. we have אֶמְצֵא instead of אֶמְצֵא ; Pual, אֶמְצֵא instead of אֶמְצֵא, etc.
§ 115.

Note. *But the vowels made long by such quiescence, do not remain immutable.* The laws of declension supersede the laws of quiescence ; and Qamets, etc. (made by quiescence) fall away like any mutable pure vowels ; e. g. אֶמְצֵא, fem. אֶמְצֵא ; Fut. אֶמְצֵא, 2d fem. אֶמְצֵא, etc. See § 127. Exc. 4. So Piel אֶמְצֵא, fem. אֶמְצֵא, etc.

Notes on the Paradigm.

[§ 278. (a) KAL. (1) *Praeter of verbs final Tseri* usually retain the Tseri here ; as אֶרְאֶה, אֶרְאֶה, אֶרְאֶה, etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean) ; as קָרְאָה, Is. 7: 14. Sometimes these verbs are written *defectively* ; as מַצְאֵהוּ, § 63.

(2) *Infinitive fem.* אֶרְאֶה, אֶרְאֶה ; also with ה, as מַלְאָה = מַלְאָה, קָרְאָה (with ו fulcrum merely) = קָרְאָה ; see § 119. c. 3. *Infinitive masc.* sometimes as אֶרְאֶה = אֶרְאֶה, § 63.

(3) *Imperative* אֶרְאֶה *ye-rû* = אֶרְאֶה, see § 118. In plur. fem., קָרְאָה apoc. for קָרְאָה ; אֶרְאֶה for אֶרְאֶה (from אֶרְאֶה) is *sui generis*, Cant. 3: 11 ; comp. § 118. Or is the root אֶרְאֶה ?

(4) *Participle fem.* מַצְאֵה for מַצְאֵה, יוֹצֵה for יוֹצֵה, § 119. c. 3. With suff. אֶרְאֶה, for אֶרְאֶה, § 118.

(b) NIPHAL. (1) *Praeter fem.* אֶרְאֶה ; see under a. 1. above. Forms *defective*, אֶרְאֶה for אֶרְאֶה. (2) *Infinitive abs.* אֶרְאֶה. (3) *Participle* sometimes as אֶרְאֶה, seemingly from אֶרְאֶה.

(c) PIEL. Inf. sometimes as אֶרְאֶה, אֶרְאֶה ; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as אֶרְאֶה = אֶרְאֶה ; Inf. also אֶרְאֶה, Jer. 32: 35.]

Interchange of forms between verbs אֶרְאֶה and אֶרְאֶה.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs אֶרְאֶה imitate verbs אֶרְאֶה :

(1) As to vowels.			(2) As to consonants.		
[KAL	כָּלֵאתִי for כָּלֵאתִי	KAL. Imp.	רָפָה	for	רָפָה
Part.	מֵצֵא for מֵצֵא		נָסָה	for	נָסָה
PIEL	מָלֵא for מָלֵא	Fut.	תִּרְפֶּה for תִּרְפֶּה		תִּרְפֶּה
Fut.	רָפֵאתִי for רָפֵאתִי	NIPH.	נִחָה for נִחָה		נִחָה
Inf.	יִגְמֵא for יִגְמֵא		נִבִּיתִי for נִבִּיתִי		נִבִּיתִי
HITH.	מִלְאֵה for מִלְאֵה	Inf. const.	הִרְפָּה for הִרְפָּה		הִרְפָּה
	הִתְגַּבֵּא for הִתְגַּבֵּא	PIEL.	יִמְלֵא for יִמְלֵא		יִמְלֵא

(3) As to both vowels and consonants. KAL. צָמַת for צָמַת, § 118. Part. act. יָצָה for יָצָה, § 118. צָבִירָה for צָבִירָה, § 118. Pass. נָשָׂו for נָשָׂו, Ps. 32: 1.

NIPH. נִטְמֵנוּ for נִטְמֵנוּ. NIPH. נִרְפָּה for נִרְפָּה. Fut. יִמְצֵא for יִמְצֵא, § 118.

PIEL. יִרְפָּה for יִרְפָּה, § 118.

HIPH. הִמְצִיחָה for הִמְצִיחָה. Part. מְקַנֵּה for מְקַנֵּה.

HITH. הִתְגַּבֵּא for הִתְגַּבֵּא. הִתְנַבֵּא for הִתְנַבֵּא.

Compare with these resemblances to verbs לָה, the similarities of those verbs to לָא, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE. PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

Note. Verbs originally לָ are few; e. g. as שָׁלַח for שָׁלַח, 1st pers. Praet. שָׁלַחְתִּי; most verbs לָה are originally לָ. Only the *derivate* forms develop the original root; e. g. נָקַח from נָקַח = נָקַח; קָנָה from קָנָה = קָנָה. Verbs with ה Mappiq are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ת; as גָּלְתָהּ, נִגְלְתָהּ, etc. (2) *Participle pass.*; as גָּלִי, *gā-lūy*, where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take הָ throughout; excepting the Imp. 2 masc. sing. which has הַ, and the Inf. abs. which has הִ.

(c) Before sufformatives beginning with a *consonant*,
(1) The *Praeter* of Kal has יָ. (2) The *Praeter* of all the derived conjugations, has יָ. (3) The Fut. and Imp. throughout have יָ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.

E. g. גָּלִי instead of גָּלִי, גָּלִי for גָּלִי, etc. § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which preceded it; e. g. יָגִלִּי instead of יָגִלִּי or יָגִלִּי, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂה, comp. § 278. a. 1. With Vav moveable once, שָׁלַחְתִּי, Job. 3: 26. Forms written *defectively* are rather unusual; as פָּגַחְתִּי for פָּגַחְתִּי.

(2) *Infinitive* abs. sometimes drops the ה, and takes the form גָּלִי for גָּלִי, etc. Twice it takes ה; as שָׁחוֹת, רָאוֹת. *Infinitive constr.* (rarely) as קָנוֹה, עָשָׂה. Fem. form. רָאוֹה (רָאוֹה), retaining the Vav, Ezek. 28: 17. Once הָוִה, in Ezek. 21: 15.

Note. The usual Inf. constr., as גָּלוֹה, is a fem. Segholate form, and is merely a contraction of גָּלוֹה; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future*. (α) תִּהְיֶה, תִּהְיֶה, תִּהְיֶה, (instead of תִּהְיֶה, תִּהְיֶה, תִּהְיֶה), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as תִּהְיֶה for תִּהְיֶה; and sometimes it becomes *otiant* by reason of a Dag. euphonic, as תִּהְיֶה; and even falls out here also, as תִּהְיֶה.]

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.				(2) Third pers. without a furt. vowel.			
	full form.	apoc. form.		full form.	apoc. form.		
Sing.	3 רָגַלְהָ (יִשָּׁל)	רָגַלְהָ a	רָגַלְהָ	רָגַלְהָ (תָּרַגְהָ)	רָגַלְהָ	i	
—	2 תָּרַגְהָ	תָּרַגְהָ b	תָּרַגְהָ	תָּרַגְהָ (יָרַגְהָ, יָרַגְהָ)	תָּרַגְהָ	j	
—	1 תָּרַגְהָ	תָּרַגְהָ c	תָּרַגְהָ	תָּרַגְהָ (תָּרַגְהָ, יָרַגְהָ)	תָּרַגְהָ	k	
(Plural)	3 תָּרַגְהָ	תָּרַגְהָ d	תָּרַגְהָ	תָּרַגְהָ	תָּרַגְהָ	l	
gutt.	3 רָגַלְהָ	רָגַלְהָ e	רָגַלְהָ	רָגַלְהָ Job 31: 27.	רָגַלְהָ	m	
—	2 תָּרַגְהָ	תָּרַגְהָ f	תָּרַגְהָ	תָּרַגְהָ, אִין oṭio (§ 57. a)	תָּרַגְהָ	n	
gutt.	3 רָגַלְהָ	רָגַלְהָ g	רָגַלְהָ	רָגַלְהָ Ps. 72: 8.	רָגַלְהָ	o	
	3 תָּרַגְהָ	תָּרַגְהָ h	תָּרַגְהָ	תָּרַגְהָ	תָּרַגְהָ	p	

Note 1. The *Segholate* forms in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take short Hhireq for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

Note 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not תָּרַגְהָ, תָּרַגְהָ, etc. On the other hand, the third person very rarely has a Tseri in the penult, like תָּרַגְהָ from תָּרַגְהָ, under *a*.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ה may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קָשָׁט, גָּרָד, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָרַדְהָ (*yî-hhād?*) is only *furtive*, as the Dagshesh lene in דָּ shews.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יָרַדְהָ instead of יָרַדְהָ or יָרַדְהָ, etc. See the ground of this, in § 120. *b*. So also יָרַדְהָ (written once יָרַדְהָ § 125. *a*.), from יָרַדְהָ.

Note 5. All the apoc. forms of the Future more usually have a ׀ conversive before them; but some occur without it; and ׀ does *not* always occasion apocope, e. g. תָּרַגְהָ 2 K. 1: 10, תָּרַגְהָ 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like תָּרַגְהָ. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative.* For the forms תָּרַגְהָ, תָּרַגְהָ, instead of תָּרַגְהָ, תָּרַגְהָ, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is גִּזְלָהּ (for גִּזְלָהָ § 118). Sometimes it assumes the form גִּזְלָהּ, plur. גִּזְלוֹת, as if from גִּזְלִי, of the form גִּזְלִי, § 212. 6.

(6) *The passive Part.* rarely as עָשָׂה for עָשִׂי, צָפָה for צָפִי. In Kethib, נָטוּת *netû-vôth*, Qeri, נָטוּת.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יִרְבֶּיךָ, יִרְבֶּיךָ, and יִרְבֶּיךָ. Emphasis יִרְבֶּיךָ Ps. 57: 2. Imp. יִרְבֶּיךָ, Is. 21: 12. With ה parag. also, Fut. יִרְבֶּיךָ.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לה have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י, as נִקְרָה from נִקְרָה. In pause נִקְרָה from נִקְרָה.

(2) *Infinitive abs.* rarely as נִקְרָה. *Infinitive const.* very rarely as נִקְרָה, Judg. 13: 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as יִצְרָה. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesth forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as יִצְרָה = יִצְרָה.

(3) With Yodh restored; Imp. יִצְרָה (for יִצְרָה, § 73. Note 3). Fut. with suff. יִצְרָהּ.]

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as יִצְרָהּ. Sing. fem. 3d pers. sometimes as יִצְרָהּ; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as יִצְרָהּ, יִצְרָהּ. Also the Chaldee, יִצְרָהּ for יִצְרָהּ; comp. § 283. 3. a.

(2) *Infinitive abs.* once as יִצְרָה. *Infinitive const.* once יִצְרָה, Lev. 14: 43. (3) *Future* 3d pers. plur. once יִצְרָה *him-siv*, like the Chaldee יִצְרָה, etc. Once יִצְרָה, Jer. 18: 23.]

[§ 288. FUTURES APOCOPATE. Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. יִצְרָה, יִצְרָה. Here the penult vowel is Seghol, or Pattahh when the first radical is a

Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 113.

(2) With nude apocope; as *יָפַתָּה*, *יָרַדָּה*; *יָפַתָּה*, *יָרַדָּה*, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as *הָרַבְתָּ*, *הָרַבְתָּה*, instead of *הָרַבְתָּה*, *הָרַבְתָּה*, etc. With a Guttural, as *הָעַלְתָּ* for *הָעַלְתָּה*, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, *הָיָה* to be; Piel, *עָצָה* *opprimendo*; Hoph, *הִתְעַצָּה*. In Kal Fut. *הָיָה*, *הָיָה* for *הָיָה*; Piel, *תִּתְעַצָּה*. In Syr. and Chaldee, the Fut. ends in *אֵ* or *י* in these verbs.]

[§ 290. IMITATIONS OF VERBS *לָא*; comp. § 279. (a) *Imitation in respect to consonants*; e. g. *רָצִיתִי* for *רָצִיתִי*; *נָשָׂא* Inf. abs. for *נָשָׂא*, Imp. *הָרָא*. So *וָשָׂא*, *וָשָׂא*, for *וָשָׂא*, *וָשָׂא*; *שָׂא* for *שָׂא* Piel; *וָשָׂא* for *וָשָׂא*, Ecc. 8: 1. (b) *As to vowels*; e. g. *תִּתְעַצָּה* for *תִּתְעַצָּה*, *אֶשְׁעָה* for *אֶשְׁעָה*; Piel Inf. *עָצָה* for *עָצָה*, Fut. *תִּתְעַצָּה* for *תִּתְעַצָּה*; Part. Niph. *נִתְעַצָּה* for *נִתְעַצָּה*.]

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in *לָא* and in *לָה*, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. *Pilel* appears only twice, viz. in *נָאָה* (contract. *נָאָה* § 119. c. 1) from *נָאָה*; and in *מִטְוִי* Part. const. plur., from *טָוָה*, *Pilel* *מִטְוִי*.

Hithpalel appears only in *שָׁתָה*, Hith. *הִשְׁתַּחֲוָה*, Fut. apoc. *יִשְׁתַּחֲוֶה* instead of *יִשְׁתַּחֲוֶה*, § 120. b. Inf. with *ה* parag. *הִשְׁתַּחֲוֶה*, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with *ת*, the *ת* final of the root is inserted by a Daghes forte in the suffix letter; e. g. *קָרַתִּי*, *קָרַתָּה*, *קָרַתָּה*, etc. So also, *בָּרַתִּי*, *בָּרַתָּה*, etc. as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as *נָשָׂא*, *יָרַה*, *יָצָא*, *אָתָה*, *נָשָׂא* etc.

Note. Very few cases occur like בּוֹא, where two irregular letters come together. Two cases only occur of verbs irregular בּ and פּ; e. g. נָדַד, and נָסַס; for which see lexicon. The verbs נָדַד and נָסַס, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular בּ; and in regard to the *third* radical all the phases of verbs irregular פּ; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פָּא and לָהּ.

פָּא, Hiph. fut. apoc. פָּאָל 1 Sam. 14: 24, for פָּאָלָהּ.

פָּא, Imp. פָּאָו Ex. 16: 23, by Syriasm פָּאָו (119. d. 2); Fut. with suff. פָּאָהָו 1 Sam. 28: 24, for פָּאָהָוּ.

פָּא, Praet. in pause פָּאָוִי Jer. 3: 22; Imp. in pause, פָּאָוִי for פָּאָוִי (119. d. 2. § 147); Fut. פָּאָהָו Deut. 33: 21, for פָּאָהָוּ, a change being made in both the final vowel and consonant; § 290. a. b; פָּאָהָו Is. 41: 25, for פָּאָהָוּ. Hiph. Imp. in pause, פָּאָוִי for פָּאָוִי, § 119. c. 1. § 147.

(b) Verbs פָּי and לָא.

פָּי, Inf. fem. פָּיָאָהּ for פָּיָאָהּ, § 119. c. 1. Imp. פָּיָא, § 243. a.

(c) Verbs פָּי and לָהּ, Par. XVII.

פָּי, not found in Kal; Piel. Fut. פָּיָוִי Lam. 3: 53, for פָּיָוִי. Hiph. Fut. with ה retained, פָּיָוִי Neh. 11: 17; 1st pers. with suffix פָּיָוִי Ps. 35: 18, and in pause פָּיָוִי Ps. 30: 13.

פָּי, Fut. 1st pers. plur. with suff., פָּיָוִי, Ps. 74: 8.

פָּי, Fut. apoc. פָּיָוִי, Ezek. 31: 7; *Popaal*, פָּיָוִי, Ps. 45: 3.

פָּי, Fut. 1st pers. with suff. פָּיָוִי, Num. 21: 30. Hiph. Fut. with suff. פָּיָוִי, 2 K. 17: 27; פָּיָוִי Ps. 45: 8 etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of פָּנָה; in Hiphil those of פָּנָה, because the former does not occur in Hiphil.

Infinitive construct, פָּנָה for פָּנָה, § 119. c. 1. Fut. פָּנָה Ruth 1: 14, without Aleph. Hiph. Fut., פָּנָה, Ps. 55: 16, Kethib פָּנָה.

(e) Verbs פָּן and לָא, Par. XIX.

The three verbs פָּנָה, פָּנָה, פָּנָה, are all of this form. Kal. Fut. apoc. with Var, פָּנָה and פָּנָה 2 K. 9: 33. Niphal of פָּנָה Praet. 3 pers. plur. in pause, פָּנָה, Num. 24: 6; Fut. 3 pers., פָּנָה, Zech. 1: 16; 3 pers. plur. פָּנָה, Jer. 6: 4. Praet. Niphal פָּנָה 2 Sam. 11: 15; Job. 30: 8 (with א for ה § 290), or perhaps the root is פָּנָה.

Hiph. Fut. with suff. פָּנָה, 2 Sam. 14: 6; פָּנָה, Job 36: 18, etc.

Fut. apoc. with Vav, וַיֵּבֶן, וַיִּבֶן, etc. The Imp. also suffers apocope, and takes the forms הִבֵּן, הִבֵּן, which are of frequent occurrence.]

[§ 297. The verb בוא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff. בָּאָהָה, בָּאָהָה; Fut. וְיָבוּ for וְיָבוּ. Fem. 3d plur. תְּבֹאֲנָה, with epenth. י. Also תְּבֹאֲנָה Deut. 33: 16, for תָּבֵא; and תְּבֹאֲנִי 1 Sam. 25: 34, for תְּבֹאֲנִי. Hiphil sometimes takes epenth. ו; as הִבִּיאֹתִי, הִבִּיאֹתִי, הִבִּיאֹתִי. Defectively הִבִּי for הִבִּיא.

Note. The verbs קרא and נא are used only in *Hiphil*; where they are declined like ברא.]

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דך, have been formed דָּבַךְ, דִּיךְ, דָּבָא, דָּבָה, all of the same meaning. So also יָצַב and יָצַב; יָצַר, צִוּר, and צָרָר; קָרָא and קָרָה; טִיב and יָטַב; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from יָבִיט *yibit*, is derived the Praet. and Part.; while its equivalent יָבִיט furnishes the Inf., Fut., and Imp. So יָבִיט , as usual in Kal; but Pual יָבִיט , and Hith. יָבִיט , come from יָבִיט .

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, ὄσω, ἔρευνα*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few ; and they are declined like the conj. Pilel and Pulal. The following list comprises the whole number that actually appear ; viz.

(1) טָאָט, 1 pers. with suff. טָאָטְאָהֶיךָ, Is. 14: 23. (2) בָּרַבֵּל, participle מְבָרְבֵּל, 1 Chr. 15: 27. (3) בָּרָטַם, Fut. with suffix. יִבְרָטְמֶיךָ, Ps. 80: 14. (4) בָּרַעַז, Job 26: 9. (5) רָטַעַשׁ, Job 33: 25. (6) תַּחֲרָה, 2 pers. fut. תַּחֲחָרָה, Jer. 12: 5; participle מַתַּחֲרָה, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3 pers. fem. in pause רִעְנָה, Job 15: 32. Cant. 1: 16, from רָעַן.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. קָמָה, מָצָה, מְקִימָה, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in Hiphil the fem. Segholates are derived from an apoc. fem. form, like מְקַמֶּה, which resembles the apoc. Fut. יִקְמֶה.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קָטַלְתִּי instead of קָטַלְתָּ אֶנִּי, *he killed me*; קָטַלְתָּם instead of קָטַלְתָּ אֹתָם, *thou didst kill them*. Comp. Latin *eccum* for *ecce cum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not

from the nature of the case admit of suffixes, as they do not govern words after them ;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode ; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb ; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict ; with a verbal suffix פָּקַדְתִּי *to punish me*.

§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel* ; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the *Praeter* only.

(c) To the same forms are prefixed a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a vowel in all the moods and tenses. (b) To those ending with a consonant in the Praeter. (c) To those ending with a consonant in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an epenthetic Nun.

	(a)	(b)	(c)
Sing. common.		<i>Praeter.</i>	<i>Future etc.</i>
1.	נִי	נִי in pause נִי	נִי
2 m.	כָּהּ	ךָ in pause כָּךְ	ךָ &c. כָּךְ
2 f.	כִּי	כִּי	כִּי
3 m.	הוּ	הוּ	הוּ
3 f.	הִי	הִי	הִי
Pl. 1.	נָנוּ	נָנוּ	נָנוּ
2 m.	כֶּם	כֶּם	כֶּם
2 f.	כֵּן	כֵּן	כֵּן
3 m.	מֹם poet. מֹו	מֹם poet. מֹו	מֹם poet. מֹו
3 f.	יָהִן	יָהִן	יָהִן

Future with epenthetic Nun.

	(d)
Sing. 1.	נִי for נִי &c. Sing. 3m. נָהִי for נָהִי, also נָהִי
- 2 m.	כָּהּ for כָּהּ &c. - 3 f. נָהִי for נָהִי
	[1st Plur. נָנוּ for נָנוּ]

Notes on the table of suffixes.

[§ 310. (1) In a very few instances, the Future has the suffixes נִי like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִי, and a few times נִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי, which in pause becomes נִי.

(3) The 2d pers. sing. fem. נִי in *b*, occurs but seldom; the more common form in the Praeter is נִי (without tone נִי), as in the Future. The form with paragogic Yodh (נִי) occurs often in the later Psalms.

(4) The suffixes כָּם, כֶּן, never take a *union-vowel*; nor does the suffix הָ or בָּה, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מוֹכֵל, מוֹכֵלִי, מוֹכֵלְךָ, with a parag. הָ, are common in poetry. The form מוֹכֵל is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form מוֹכֵלְךָ occurs in Deut. 32: 26.

(6) Instead of the fem. suffix הָ of the 3d pers. plural, the masc. form הָ appears, specially after the sufformatives וָ and יָ; perhaps in order that the fem. suffix may not be confounded with the parag. הָ; as וָיִגְרָשׁוּ, Ex. 2: 17, for וָיִגְרָשׁוּ; וָיִגְרָשׁוּ, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But הָ is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No I. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a 'union-vowel', it uniformly takes the tone. The suffixes כָּם and כֶּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or בָּה when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as הָ, הָ, from הָהָ, הָהָ, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from הָהָ = הָהָ *thou*, like הָהָ *I*; כָּם from כָּהָ etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. The changes in the *vowels* of the verb, occasioned by the suffix pronouns, are seen in the paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes הָ (הָ); the fem. הָ (הָ) becomes הָ; 2 plur. masc. הָ becomes הָ; as the paradigm shews. The forms ending with הָ receive וָ in its room.

Notes on the Paradigm.

[§ 312. KAL, Praeter third person masc. singular. In הָהָ, as the tone is moved forward, the first vowel falls away, § 133; the second

vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as בָּרַחְתָּ . In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the last syllable of the verb; as בָּרַחְתָּ .

(2) *Praeter 3 fem.* substitutes ה for the final ה , unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a vowel, (which occurs only in הָ , מָ , יָ), that the final ה is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. הָ , בָּרַחְתְּהָ , where the Tseri of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So מָ , יָ make, by the same rules, בָּרַחְתְּמָ , בָּרַחְתְּיָ .

Note. The suffix הָ and יָ sometimes assimilate their ה to the final ה of the verb; e. g. $\text{בָּרַחְתְּמָ} = \text{בָּרַחְתְּמָה}$, 1 Sam. 1: 24; $\text{בָּרַחְתְּיָ} = \text{בָּרַחְתְּיָהּ}$, Jer. 49: 24.

(3) *Praeter 2 fem.* exhibits the form $\text{בָּרַחְתְּ$ before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a union-vowel is provided for the verb by adopting the forms בָּרַחְתְּ , בָּרַחְתְּ .

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical and shortened. If the verb be בָּ Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes הָ , בָּ , יָ , may also be there seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as בָּרַחְתְּ in the paradigm; but sometimes Pattahh, as בָּרַחְתְּ , בָּרַחְתְּ , etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as בָּרַחְתְּ , Ps. 102: 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII. Hhireq is the usual vowel in the first syllable; e. g. בָּרַחְתְּ , בָּרַחְתְּ ; but sometimes Pattahh, as בָּרַחְתְּ , בָּרַחְתְּ .

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ , בָּ , יָ , these vowels are retained, and shortened because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as בָּרַחְתְּ from בָּרַחְתְּ .

(6) *Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final Tseri before a union-vowel, as in the paradigm; but before ה, כ, ב, it commonly shortens it into Seghol or short Hhireq, as קָנָה, פָּרַשׁ; rarely into Pattahh, as גִּבְרָה, Deut. 2: 7. Pattahh final here remains, as רַחֲמָה.

(9) POEL, POLEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full* forms, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in רָעַשָׁה instead of רָעַשְׁהָ.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praeter 3d sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

Note 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as הַיָּהוּה, רַמְיָמו, אֲבִירָה, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun, and shift the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of

the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive* ; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative* ; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative* ; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*) ; the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing ; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative* ; which are nouns derived from other nouns, either primitive or verbal. E. g. כַּרְם *a vine-dresser*, from the primitive בָּרַם *a vineyard* ; קַדְמוֹן *eastern*, from the verbal קָדַם *the east*. The forms of these resemble those of the other classes.

[Note. *Denominatives* are usually formed, (1) By adding to verbals the masc. termination יָ, or the fem. יָהּ ; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth* ; מוֹאָבִי *a Moabite*, from מוֹאָב ; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner ; as נִכְרִי, fem. נִכְרִיָּה *strange*, from נָכַר *a stranger* ; קְדֻמוֹנִי *first*, from קָדַם, etc.

(2) By adding יָהּ, which is usually of the fem. gender. E. g. רֹאשׁ *princeps*, רֹאשִׁיָּה *principium*. Words of this form are sometimes defectively written, as צִיָּצָה for צִיָּצִית, etc.

(3) Rarely by adding the terminations הָ, הַ, וֹ, and וָ. E. g. אַרְיָה *a lion*, from אָרַר ; אֶשָּׁה *fire-offering*, from אָשַׁח ; בֹּדֵלִי *a deceiver*, from בָּדַל ; בִּגְדוֹן *a treasury*, from בָּדַד.]

[§ 317. *Nouns composite and proper*. Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צֶלַת מָוֶת = מָוֶת צֶלַת *shade of death* ; בְּלִיָּה *worthless*, from בִּלְיָ *not* and נִשְׁלָה *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite*,

and consist usually of two nouns, or of a noun and a verb. E. g. בֶּנְיָמִין *Benjamin*, or *son of my right hand*; יְהוֹיָכִים *Jehoiakim*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names a Yodh is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גַּבְרָא and אֵל; sometimes a Vav, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל. The name of God (אֱלֹהִים or יְהוָה) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ, תַּ, תְּ, or תִּ.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*, and עִבְרִי *a Hebrew man*, עִבְרִית *a Hebrew woman*; קַטּוֹר, fem. קַטְרוֹת *incense*; מוֹדֵעַ, fem. מוֹדַעַת *acquaintance*. The fem. תִּ is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) תִּ; as יִשְׁתִּי, for יִשְׁתָּה, § 122. 1. (2) תְּ; as זַמְרֵת, poetic for זַמְרָה. (3) תַּ with the proper vowel Pattahh, and with the tone on the ultimate; as יִמְרְתָּה *emerald*, קַלְעָתָה *pelican* Ps. 102: 6.

Note 2. The endings תִּה and תַּה are also *feminine*. They are contracted forms, for the full fem. תִּיהַ and תַּהַ, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יְהוּדָה *Judah*. (2) Offices of men; as מְלִיכָה *a governor*. (3) Nations; as יְהוּדָה the nation of *Judah*. (4) Rivers; as אֲמָנָה *Amama*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns;

as צֹרֶר *Tyre*. (5) Female beasts; as אֶרֶבֶן *a she-ass*. (6) Members of the body by nature double; as אוֹזְן *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה, *Judah* or *the Jews*, masc.; but יְהוּדָה, *the country of Judea*, fem.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּיָר *a well*; בָּצָר *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as בֵּת צֹרֶר, *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אָב *a father*, plur. אֲבוֹת. Fem. חֵטָה *wheat*, plur. חֲטָיִם etc.

Note. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural, but the *gender* of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. *b*) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (*a*) 1. The ending הֵ- draws down the accent, and consequently causes the *penult* vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the *final* vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segho-

lates receiving ה־ fem., assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	כּוֹס	כּוֹסָה	VI.	בֶּלֶךְ	בֶּלְכָה (4)		עֵץ	עֵצָה
	מִתְחַנֵּן	מִתְחַנְּנָה		אֶבֶט	אֶבְטָה (4)	VIII.	הֵם	הֵמָּה (3)
II.	מִלְצָא	מִלְצָאָה		אֶמֶר	אֶמְרָה (4)		נֶץ	נֶצָה (3)
III.	גְּדוֹל	גְּדוֹלָה (1)		עֵגֶל	עֵגְלָה (4)		כֶּן	כֶּנָּה (3)
	מִתְחַנֵּן	מִתְחַנְּנָה (1)		אֶבֶל	אֶבְלָה (4)		חֶק	חֶקָה (3)
	עֲצוּם	עֲצוּמָה (1)		תֶּזֶק	תֶּזְקָה (4)		בֶּז	בֶּזָה (3)
	בְּרִיא	בְּרִיאָה (1)		עֶגֶל	עֶגְלָה (4)		בֶּן	בֶּנָּה (3)
	מִקְרִים	מִקְרִימָה (1)		צִיד	צִידָה (4)		שֶׁר	שֶׁרָה (3)
IV.	נָקֵם	נָקְמָה (1)	VII.	אֶרֶב	אֶרְבָּה (2)	IX.	נָפֵה	נָפְהָ (5)
V.	זָקֵן	זָקְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מִרְאָה	מִרְאָהָ (5)
	רֶגֶן	רֶגְנָה (irreg.)		יָד	יָדָה			

Note. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. נִרְהֵ fem. נִרְהָה, נִגְלֵ fem. נִגְלָה. For the form מִתְחַנֵּן, fem. מִתְחַנְּנָה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. חֲטָא, חֲטָאָה; עֲבָרִי, עֲבָרִיָּה, etc.

(c) The Segholate endings, ה־, (1) Affect the *penult* vowel in the like manner with ה־; see above, a. (2) They change the ultimate *mutable* vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; שָׁלוֹם, שָׁלוֹמָה; נָהָשׁ, נָהָשָׁה; גִּבֹּרִי, גִּבֹּרָה, etc.; § 127 Exceptions.

Note. The Fem. Segholate form is usually chosen for the *construct* state; while ה־ is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Dagshesh in the double letter, when they assume the Segholate form; e. g. שָׁשָׁה, שָׁשָׁהָ.]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc.

and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in י.

E. g. (1) סוּס, plur. סוּסִים. (2) נֶבֶךְ, plur. נֶבֶכִּים; also as גִּיּוֹר, plur. גִּיּוֹרִים. But the plural ending, as might be expected, is sometimes written *defectively*; as תַּיִתִּים, also תַּיִתִּם, § 63.

(b) *The unusual forms of the plural*, are (1) יָן; e. g. מַלְאָךְ, plur. מַלְאָכֶיךָ, Prov. 31: 3. (2) יָי; e. g. מַלְכוּתִי, plur. מַלְכוּתַי, Jer. 22: 14; נָחַי, Nah. 3: 17. (3) Perhaps יָי; e. g. מִצִּי, plur. מִצִּיִּם, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations תַּתְּ, תַּתְּ, תַּתְּ of the fem. sing. into וֹת, and by corresponding vowel changes.

E. g. תוֹרָה, plur. תּוֹרוֹת; אֲגָרָה, plur. אֲגָרוֹת; טַבַּעַת, plur. טַבָּעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דָּל, fem. דָּלָה, fem. plur. דָּלָתוֹת.

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בָּאֵר, plur. בָּאֵרוֹת, § 320. Note 2.

(c) By changing יִית into יוֹת, as עֲבָרִית plur. עֲבָרִיּוֹת; and וֹת into יוֹת, as מַלְכּוֹת plur. מַלְכִּיּוֹת.

Note. The plurals under *c* appear to be derived from obsolete forms of the sing. in יִית and יִית. Nouns of these classes sometimes also form their plural after the usual manner; as הִנִּיתִי, plur. הִנִּיתִים and הִנִּיתוֹת; זָנִיתִי, plur. זָנִיתִים. The plural ending of the fem. form, also, is sometimes written *defectively*; as קָלוֹת for קָלוֹת, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אֶבֶר, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לִבְנָה, plur. לִבְנִים. (2) Such as have two forms of the plural, while the

gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, בָּנִים *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. בִּמְדָה *a high place*, plur. בִּמְדוֹת, *pluralis pluralium* בִּמְדוֹתִים.]

Formation, use, etc. of the Dual.

§ 328. The dual is usually formed by adding the termination יִם (יָ) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final ה into ת.

E. g. (a) יוֹמִים, *days*. (b) יוֹמֵי, *days*. In nouns of Dec. VI. the dual ending is appended to the suff. form, as רִגְלֵי, *feet*; see paradigm.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דְּהֵן for דְּהֵיִן, יוֹמֵי for יוֹמֵיִם. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדַי *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּיִם *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כַּנְּפֵיִם *six wings*; שְׁלֹשׁ שָׁנִים *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as מִצְחֵיִם *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens* and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. חוֹמוֹת הַחֵירוֹת *walls*, dual חוֹמוֹתַי *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state ; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation, are supposed to be uttered nearly as if they were one word ; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows ; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320) the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הַ- change this ending into תַּ- ; as יְרֵאָה , const. יְרֵאֶת . Other feminines singular suffer no change of their consonants.

(c) The plur. ending ִים- and the dual ֵים- become ִי- ; as סוּסִים , const. סוּסֵי ; יָדָיִם , const. יָדָי .

(d) Plurals in וֹת suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state ; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוּס a horse, with suffix, סוּסוֹ his horse, etc. So קוֹל voice, קוֹלוֹ vox ejus.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To this form of suffixes is prefixed a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here all the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column (a) containing those which are attached to nouns *singular* ending with a *vowel*; the second (b) those which are attached to nouns *singular* ending with a *consonant*; the third (c) exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. <i>my</i>	יְ	יְ	יְ
2 m. <i>thy</i>	ךָ, כֶּךָ	כֶּךָ	כֶּיְךָ (כֶּךָ)
2 f. <i>thy</i>	ךִּ	כִּי	כִּי
3 m. <i>his</i>	הוּ	הוּ	הוּ poet. יְהוּ
3 f. <i>her</i>	הָ	הָ	הָ
Pl. 1. <i>our</i>	נִי	נִי	נִי
2 m. <i>your</i>	כֶּם	כֶּם	כֶּיְכֶם
2 f. <i>your</i>	כֶּן	כֶּן	כֶּיְכֶן
3 m. <i>their</i>	הֶם	הֶם poet. מוֹ	הֶיְהֶם poet. יְמוֹ
3 f. <i>their</i>	הֶן	הֶן	הֶיְהֶן

Notes.

Note 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. פֶּה Ps. 139: 5, פֶּה Ps. 10: 14.—2 fem. sing. יָהֵז Ezek. 5: 12, יָהֵז Ezek. 23: 28, יָהֵז (for יָהֵז) with יָהֵז parag. Nah. 2: 14, יָהֵז Ps. 103: 3.—3 fem. יָהֵז without Mappiq Num. 15: 28, יָהֵז Ezek. 36: 5 for יָהֵז. PLURAL. 1 pers. יָהֵז Ruth 3: 2. Job 22: 20.—2 fem. יָהֵז Ezek. 23: 48, 49.—3 masc. יָהֵז 2 Sam. 23: 6.—3 fem. יָהֵז 1 K. 7: 37.

Note 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָהֵז Ps. 116: 12, Chaldaic.—3 fem. יָהֵז Ezek. 41: 15, for יָהֵז. PLURAL. 2 fem. יָהֵז Ezek. 13: 20.—3 masc. יָהֵז Ezek. 40: 16.—3 fem. יָהֵז Ezek. 1: 11; all with יָהֵז parag. gic.

Note 3. The suff. יָהֵז joined to a noun ending with י, usually coalesces with it; e. g. גֹּיִם a nation, גֹּיִם my nation; but sometimes as פֶּה my fruit.

Note 4. The sing. forms 3 pers., יָהֵז are appended to nouns of Dec. IX. יָהֵז is parag. for יָהֵז, § 125. c.

Note 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יָהֵז for יָהֵז, יָהֵז for יָהֵז, Gen. 4: 4. יָהֵז, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; יָהֵז for יָהֵז, Ps. 132: 12; יָהֵז for יָהֵז, Deut. 28: 59; יָהֵז for יָהֵז, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular; e. g. יָהֵז for יָהֵז, thy building, for יָהֵז, Inf. noun from יָהֵז, Ezek. 16: 31. Nos. 2 and 3 are doubtless oversights of transcribers.

Remark. The suffixes יָהֵז, יָהֵז, יָהֵז, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. יָהֵז takes the tone when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in יָהֵז, in order to receive suffixes, change the final יָהֵז into יָהֵז.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. יָהֵז, plur. יָהֵז, with suff. יָהֵז, where the ending יָהֵז is dropped, and the suffix יָהֵז taken in its room. So יָהֵז, dual יָהֵז, with suff. יָהֵז, dropping יָהֵז and taking יָהֵז.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אָבוֹת; which takes suffixes like the plural of הוֹרֵה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in ת־ and ת־ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns.]

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. עָדָר, plur. דְּבָרִים; with suff. דְּבָרִי, דְּבָרֶיךָ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹיֵב, אוֹיְבִי, אוֹיְבֶיךָ, etc. See paradigm of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מִלְכָּה, with suff. מִלְכָּתִי, dual מִלְכָּתַי.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the

word is in the const. state, the penult vowel is dropped, and the ultimate one usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרָם, דְּבָרָם. (2) In the const. state ; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged ; see par. of Dec. VII.

Note 2. The suff. ה allows of two different forms in the noun to which it is appended ; e. g. (1) It shortens the ultimate vowel ; as שֵׁם *name*, שְׁמֶךָ *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long ; as דְּבַרְהֶךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes ; as דְּבָרֵיהֶם. (2) By const. state ; as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in ה־, (1) Before a suffix beginning with a *vowel*, merely change ה־ into ת־. (2) Before a suff. beginning with a consonant they not only change the ה־ into ת־, but also shorten the vowel immediately preceding the ת־.

E. g. (1) שָׁנָה, with suff. שְׁנֵהוּ. (2) שְׁנֵהֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged ; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First Declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable.*

E. g. עֵיר, קָם, גֵּר, פָּתַח, אֲבִיּוֹן, מַלְכוּת, etc. The single circumstance that the vowels are *immutable*, marks this declension ; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לְבוֹשׁ, etc., the vowels are obviously immutable ; but the vowels in פָּתַח, פָּרָשׁ, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II. ; e. g. חֶרֶשׁ, const. חֶרֶשׁ, Dec. II. ; but plur. const. חֶרְשֵׁי, Dec. I. The lexicons note such. (3) Some few nouns, having ו in the abs. state, exchange it for ם in some of the derived forms ; see Par. Dec. I. c. also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

Remarks. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance ; e. g. מוֹרֶשׁ, plur. const. מוֹרְשֵׁי, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII. ; e. g. גֵּם, plur. גִּמִּים, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under a, דְּמָכָם (for דְּמָכָם) is *sui generis*. So from יָד *hand*, we have both יָדָם and יָדָם. (2) Ca-

ses like *c* and *d* (with final Pattahh) are rare. Only the forms of the *plural* determine the declension to which they belong. (3) Some participles in Niphal from verbs לָא, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִטְמָאִים, instead of נִטְמָאִים; and such forms of participles as נִטְמָאִים probably have a ground-form like נִטְמָא.

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like פְּזִיז, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיָּה = בְּרִיָּה, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in מְזִיז, etc., with Qamets impure.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghes forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ה in const. מְזִיז, is occasioned by the Guttural; so מְזִיז, etc. But ז also takes Hhireq short, as const. מְזִיז. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדָל *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְזִיז plur. מְזִיז, it is probable that the ground-form of the plural is מְזִיז; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. מְזִיז, const. מְזִיז, as of Dec. III.; but plur. מְזִיז, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ה, the *final*

Qamets shortens into Pattah, § 342. *b.* (*c*) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342. *c*), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here as in other cases often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of חֲזַק in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of חָזַק, belong in general to Dec. III., having the final חֲזִק immutable. But in some few cases, like חֲזַקִּים, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but it conforms to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of חָזַק (like חֲזַקִּים) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. חָזַק, חֲזַק, חֲזַקִּים, חֲזַקִּים, חֲזַקִּים, חֲזַקִּים, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. חֲזַק, const. חֲזַק, Dec. III.; but. plur. const. חֲזַקִּים, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable.*

In other words, this declension includes all Segholate nouns of two syllables ; excepting a few nouns and Infinitives with the fem. Segholate endings $\text{הָ} \text{הַ}$, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular ; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants ; as הָזֶה , original form הָזֶה , with suff. זֶה , etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class ; as (1) מֶלֶךְ . (2) סֶפֶר , סִפֵּר , חִלֵּק . (3) קִדֵּשׁ , קִדְּשׁ , קִדְּשׁ . In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms ; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141. (3) The const. form in *c*, viz. זֶרַע (like that of Dec. V.), is not usual.

(4) A few words belonging here, retain the *original* ground-form ; e. g. גִּיּוֹר , שִׁוּר , אִרְרֵי (not אִרְרֵי), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d, f, h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f, g*, exhibit the influence of ג Guttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הָקָר from הִקָּר. (3) The student must not fail to note, that although such nouns as קָבֵץ, רִבְּוֹ, etc., exhibit in the abs. state the same appearance as those of the A class, viz. קָבֵץ; yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קָבֵץ, קָבֵרִי, but מִבְּרֵי, מִבְּרֵי, etc.

(4) *Original* forms are sometimes found here; as אֲחֵי, גִּרְדֵּי, etc.

Remark. Some nouns, by usage, are treated as belonging both to the A and E classes; e. g. הִדְרֵר, הִדְרֵרִי, etc. see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i, j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k*, the influence of ג Guttural is seen. For the form of the suff. state פֶּחֶלְכֶם *pö-öl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קֶטְבֶּךָ, from קֶטֶב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שֶׁשׁ, קֶשֶׁשׁ, אֶהָל, exhibit some anomalies in regard to their vowels; plur. שְׁשֵׁי שָׁרִים *shö-rā-shim*, קֶרְשִׁים *qö-dā-shim*, אֶהָלִים, etc. Also בָּנִים, בָּנוֹת, have anomalous plurals; see the Lex. on these words.

An *original* form here is קֶשֶׁשׁ.]

[§ 366. *Segholates of verbs ו' and י'.* (a) Those of the A class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like מְנַרְתִּי, מְנַרְתִּי, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like מְנַרְתִּי, have a regular plural.

(b) Those of the E class all belong to Dec. I., and quiesce in Tseri or Hhireq; as מְנַרְתִּי, מְנַרְתִּי, etc., the Segholate form not being admissible here.

(c) Those of the O class all quiesce in Hholem or Shureq in the *singular*, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form מְנַרְתִּי is equivalent to מְנַרְתִּי, and שָׁרִי = שָׁרִי.]

[§ 367. *Segholates derived from verbs* לָהֵא, imitate the Inf. Segholates. The root of verbs לָהֵא is properly לָהֵא or לָהֵא, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120. b), so that we cannot write לָהֵאִי, לָהֵאוֹ, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like בָּהֵא = בָּהֵאוֹ, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical ; which is the established form of the Inf. construct, so often employed as a mere noun. The class of simple nouns with such forms as דָּבַשׁ, שָׁכַם, שָׁבָר, is not large ; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קָטַל. The examples *x, y, z*, exhibit the modes of declining *nouns* of this sort ; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates*. Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct ; e. g. עֲשָׂרִים, עֲשָׂרִים instead of עֲשָׂרִים ; so שָׁבָעִים, שָׁבָעִים ; שָׁלֹשִׁים, שָׁלֹשִׁים ; דָּבָרִים, דָּבָרִים. Forms like שָׁקָמִים for שָׁקָמִים ; חֲבָנִים for חֲבָנִים, etc., sometimes occur.

Note. In the plur. construct, Daghes forte *euphonic* is not unfrequent ; as חֲבָנִים for חֲבָנִים, עֲשָׂרִים, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragogic* הֶּ. This is appended, like the light suffixes, to the original form of the word ; e. g. אֶרֶץ, אֶרֶץ ; אֶרֶץ, אֶרֶץ ; אֶרֶץ, אֶרֶץ, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises *nouns with Tseri pure* (in a few cases with Hholem pure), *which are either monosyllabic, or have the preceding vowels immutable.*

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) *generally* falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the *active* participles in their masc. forms, which are declined like *b, c*. The Part. of verbs ל Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns ל Guttural, but appear in several other nouns; e. g. מְדַבֵּר, const. מְדַבֵּר. It is peculiar here, that a number of nouns which take a final *Pattahh* in regimen, throw away the preceding *Pattahh* in such a case, and take a *Hhireq*; e. g. מְדַבֵּר, מְדַבֵּר; מְדַבֵּר, מְדַבֵּר; מְדַבֵּר, מְדַבֵּר, etc. Probably this is in order to avoid two *Pattahhs* in mixed syllables, in immediate succession. (4) The case *e* presents *Seghol* before the consonant-suffix בֵּם. etc.; as in some few cases is the usage. (5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in monosyllabic words, as in the example *g*. Comp. § 358. 4.

(6) Some nouns, as בֵּר, זֶן, מֶה (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זָנִים, מְהִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֶשְׁכֵּחַ, plur. אֶשְׁכְּחוּ; קִרְיָה, suff. קִרְיָה. Peculiar is plur. אֶשְׁכְּחוּ, plur. pluralium אֶשְׁכְּחוּ.

Eighth declension.

§ 374. This includes all nouns *which insert Daghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally

the same as the absolute ; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Dagghesh forte of the final letter to appear ; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָע, as חָקַךְ, עָז, דָּל, נָךְ, etc. ; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one ; as לֵב for לִבָּב ; Inf. הָתַח for הִתְחַח, etc. (c) Some words which are primitive or are derived from a Pilel form of verbs ; as גָּמַל, מָגַל, etc.

[§ 376. *Notes on the paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as רָם, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. מָדַי, מְדַי, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh ; כָּזָב, כְּזָב ; עָתָה, עֲתָה, but with הָהוּהוּ parag. עֲתָה. In like manner Seghol goes into Hhireq short ; as כָּרְמֵל, כְּרִמְלֵל. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions ; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the const. in יָ, except in the phrase הִי יְהוּדָה. Nouns in יָ double the Yodh ; as לְיָרִים, לְיָרִים.

Note 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Dagghesh excluded is as usual ; see § 112. This brings the words in question within other declensions ; e. g. שָׁר, const. שָׁר, with light suff. שָׁרִי (for שָׁרִי § 112), plur. שָׁרִים, const. שָׁרִים etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. So גָּחַל, const. גָּחַל, with suff. גָּחִי, plur. גָּחִים (for גָּחִים § 112), belongs to Dec. I., the vowel throughout being immutable.

Note. 2. A few nouns belong to this declension in some of their forms, and to other declensions in others ; e. g. אָהָה, מְצַדִּים, etc. ; for which, see the lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws, belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises *all those words ending in* נָּ *which are derived from verbs* נָּ .

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending נָּ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

[§ 379. *Notes on the paradigm.* (1) It is only the final ending נָּ which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* נָּ *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state נָּ becomes נָּ ; before suffixes it becomes נָּ or נָּ . The plural is usually נָּ .

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending נָּ in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending* נָּ *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X; except that here, the vowel of the penult being mutable, it falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a, b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c, d, e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns of Dec. XI. as to the *absolute* state, conform out of this altogether to Dec. XIII; so that only the *abs.* state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f, g*; and such are many which are noted in the lexicons.]

[§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but in reality to Dec. I., because the *penult* vowel is immutable; e. g. אֲזָה, אֲזָהָה, אֲזָהָה, אֲזָהָה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. רִפְּהָה, const. רִפְּהָה, with suff. רִפְּהָהִי, Dec. X.; so נִבְּהָה, with suff. נִבְּהָהִי, Dec. X., but commonly the const. is as נִבְּהָהִי, with suff. נִבְּהָהִי, etc. The lexicon should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in הָהָ which are derived from Segholates of Dec. VI.*

The feminine ending is attached to the original masc. form of the Segholate, as מְּהָה, original form מְּהָה, fem. מְּהָה; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

[389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There is a number of nouns which in appearance belong to this declension, e. g. מְּהָה, מְּהָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מְּהָהִי, not מְּהָהִי, etc. as it would be in Dec. XII.]

NUMBERS.

[§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in הַ- and תַּ-) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of a *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and $\text{עָשְׂרִיהַּ$ in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

Note. The words עָשָׂר and $\text{עָשְׂרִיהַּ$ are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten*, in the English *thirteen, fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שְׁבַע וְשָׁבַעִים}$ = $\text{שְׁבַעִים וְשָׁבַעִים}$ = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאוֹת preceded by the nine units; *thousands*, by the plural of אֲלָפִים with the same units; *ten thousands* in a similar manner by the forms of רִבְבוֹת , רַבּוֹ , רַבּוֹתָא ; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁנַיִם וְשָׁנִים וְשָׁנִים וְשָׁנִים}$ = 162 *years*, Gen. 5: 18; or $\text{שָׁנִים וְשָׁנִים וְשָׁנִים וְשָׁנִים}$ = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as $\text{שְׁמֹנֶת אֲלָפִים וְחֵמֶשׁ מֵאוֹת וְשָׁנִים}$ = 8580. Num. 4: 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination -י . Most of them likewise insert -י before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in -ית , and sometimes in -יה . In this shape, they are commonly employed to denote *part*; as עֲשִׂירִית , *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁנַיִם (for שְׁנַיִם) is also dual, as from an obsolete root שָׁן. The Daghesh in שְׁנַיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָהּ *sevenfold*, Gen. 4: 15, 24, etc. אַרְבָּעָהּ *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אַחָדִים, Gen. 27: 44; עֶשְׂרִים *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנַיִם, *both of us*; שְׁלֹשָׁה, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form שְׁמֹנֶה עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresch* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as חָכָט = 429; דָּרְגָח = 4898; אָתָלָא = 1831.

Note. *Fifteen* is denoted by ט"ו = 9+6 = 15; never by י"ה, because this last is the contraction for the word יְהוָה.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יֶשְׁרִי-לֵב, *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֶנֶם, *truly* from אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as הֵ for אֵ, וְ for מֶן, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In כֵּן; as אֱמֶנֶם *truly*, from אֱמֶן *truth*. (b) In מֵאֵל; as פְּתָאֵם *suddenly*, from פָּתַע *the wink of an eye*. (c) In שֵׁנִית; as שֵׁנִית *a second time*. (d) In אֲזַי; אֲזַי, from אָז *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as בְּפָנֶיךָ *before*, מֵעַל *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטָח *securely*, plur. מִישָׁרִים *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. נוֹרָאוֹת *fearfully*, in the const. state רַבָּה *much*. These are used in a neuter sense, like *multum*, πόλλα, etc. (d) Of the Inf. absolute, especially in Hiphil; as עוֹד *again* literally *redeundo*, הִרְבָּה *much* lit. *multiplicando*, הַשְׁכֵּם *early*. Sometimes with a preposition; as בְּרֹב *abundantly*. (e) Of pronouns; as זֶה *here*, כֵּן *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of pre-

positions and adverbs; as על-כן *wherefore*, עד-אָנה *how long?* (b) Of two adverbs; as איפה *where*, from אי and פה, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; and e. g. עוֹדֶנִּי *I* [am] *yet*, עוֹדֶנּוּ *he* [is] *yet*; אֵינֶנּוּ *he* [is] *not*; אֵיךְ *where* [is] *he?* Gen. 3: 9, אֵיכָּה (for אֵיךְ) *where* [art] *thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, כִּי, כֵּן, הֵן, מִן, (מִי), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to מִן (which comes from מָנַן), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as עַל-כֵּן *causá*, *on account of*, בְּפָנֶיךָ *before*, תַּחַת, *under*, etc. (b) Of nouns plural in the const. or suff. state; as לְךָ, *to, for*, אֵלַי poetic; מִן, מִי, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחַת, but also with sing. suff. תַּחְתָּי; so אֵלַי, *to him*, etc. In like manner עַל *upon*, plur. const. עֲלֵי poetic, with suff. עֲלֵיךְ, עֲלֵינוּ. (c) Of nouns in the const. state with prefix-prepositions; as בְּיָדְךָ *by*, בְּפָנֶיךָ *before*, etc. (d) Of adverbs with prefix-prepositions; as בְּלִי *without*, מֵאָז *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as הָרְבִיב *around*, מֵעַל *above*, מִן *without*, etc. (f) Of a double preposition; as מֵעַם *from with*, מִבֵּין *between*, מֵאֵל תַּחַת *under*; like the French *d'aupres*, *de chez*. (g) Of a paragogic letter or suffix, viz. הָ *towards, to*; as כְּדִמָּה *towards Sodom*, אֶרֶץ *to the ground*, etc. So also הָ and הָ, in a few cases; as סִינֵה *to Syene*, Ezek. 29: 10; נֹב *to Nob*, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like תַּחְתָּי, תַּחְתְּנָה, בְּעַדְנִי, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	בְּ (בְּמוֹ)	מִן
בִּי	לִי	בְּמוֹי	מִי } מִיָּי
בְּךָ (בְּךָ)	לְךָ (לְךָ)	בְּמוֹךָ	מִמֶּךָ (מִמֶּךָ)
בְּךָ	לְךָ	מִמֶּךָ
בוֹ	לוֹ	בְּמוֹהוּ	מִמֶּהוּ } מִמֶּהוּ
בָּהּ	לָהּ	בְּמוֹהָ	מִמֶּנָּה
בָּנוּ	לָנוּ	בְּמוֹנוּ	מִמֶּנּוּ
בָּכֶם	לָכֶם	בָּכֶם (בְּמוֹכֶם)	מִכֶּם
בָּכֶן	לָכֶן	מִכֶּן
בָּם	לָהֶם, לָמוֹ	בְּמוֹהֶם בָּהֶם	מִיָּהֶם (מִיָּהֶם)
בָּהֶן (בָּהֶן)	לָהֶן	מִיָּהֶן

אַחַּ of the Acc.	אַחַּ with.
אַחֲרִי, אַחֲרִי	אַחֲרָיו
אַחֲרֶיךָ (אַחֲרֶיךָ)	אַחֲרֶיךָ
אַחֲרֵיהֶם
אַחֲרָיו	אַחֲרֵיהֶם
אַחֲרֵיהֶן

Notes on the paradigm. (1) The suff. הֶ sometimes takes the parag. הֶ-; e. g. בָּכֶה = בְּךָ, לָכֶה = לְךָ, etc. (2) Before suffixes, בְּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן becomes מִמֶּן (= מִמֶּן i. e. מִן doubled) before most of the pronouns; not before all, e. g. מִכֶּם = מִכֶּם, etc. (4) אַחַּ the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form אַחֲ, or (as it is often written *plené*) אַחֲ. (5) אַחַּ with appears to be derived from a root עֶח, or to stand (as Gesenius supposes) for אַחֲ. It is imitated throughout, in its Daghes and its mode of taking suffixes, by עִמֶּ with; as עִמֶּי, etc.

Note. The parag. forms, הֶלָּמָּה, הֶלָּמָּה, take prepositions without change; as הֶלָּמָּה, הֶלָּמָּה, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אַשְׁרֵי (אֲשֶׁר) *because, that*, like *ὅτι, quod*, etc. (b) Of pronouns preceded by prepositions; as עַד-אֲשֶׁר *because*, עַד-אֲשֶׁר

until, etc. (c) Of a double conjunction; as **גַּם כִּי** *although*; **כִּי אֲם** *but, unless*.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as **הִבָּה** *age!* plur. **הִבֵּה**, from **יָהַב**; **הָסֵה** *hush, be still!* plur. **הִסֵּה** in Piel, from **הָסֵה**; **הִאָּה** *idov, ecce!* (b) Of nouns; as **אַשְׁרֵי** *O the blessedness of!* **הִלָּה** *far be it from, God forbid!* **שִׁמְעֵה** *O hear*; **כֵּן** *enough, hold!*

Note. The interjection **הִנֵּה** takes after it *verbal* suffixes in the Nom. case; as **הִנֵּה־נִי**, **הִנֵּה־נִי** *ecce ego!* **הִנֵּה־ךָ** *ecce tu!* etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Heb. Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like the in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city מְלֶכֶךְ רַב *of the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מַלְכֵי הָאָרֶץ *the kings of the land*; אַנְשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הַרְשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַיַּרְדֵּן *the river*, i. e. the Euphrates ; הַמִּדְבָּר *the desert*, i. e. the Arabian desert ; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Votive.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative ; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַפַּעַם *this time*. So also Jos. 10: 24, 'the warriors הָיָדָוּ אִתּוֹ *who accompanied him*;' Judg. 13: 8, 'the child הַיּוֹדֵד *which is born*;' etc.

Note 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*) ; e. g. 1 Sam. 17: 34, הָאֶרֶץ *a lion* ; Num. 11: 27, הַנְּעָר *a youth* ; Ex. 2: 15, הַבְּאֵר *a well*, etc. So in Is. 7: 14, הַעַלְמָה may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. 19: 11, 'he smote them בְּסִגְרִים (for בְּהִסְגְּרִים) *with blindness* ; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness ; just as we say, *the pestilence, the plague*, etc. So in cases of this nature, where we may employ the indefinite article *a* in translating Hebrew words with the article הַ, it seems quite probable that circumstances rendered the object definite in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. 7: 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted ; as Job. 1: 1, 'there was אִישׁ *a man*.'

Note 3. The indefinite article *a* or *an*, is sometimes expressed by אֶחָד *one* ; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. 1 Sam. 16: 18. 25: 14. Job 2: 10. Ex. 29: 3. 1 K. 19: 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆν ἓνα, *a fig-tree* ; Mark 14: 51, εἷς τις νεανίσκος, *a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no means be regarded as a general principle of the language. Thus פָּרָת *the Euphrates* always omits the article, but הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it ; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. *הַדְּבָר הַזֶּה* *the word of Jehovah*, instead of *הַדְּבָר הַזֶּה*. But there are some exceptions here, which shew that the usage is variable. Thus (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31: 13, *הָאֱלֹהִים בֵּית-אֵל*, *the God of Bethel*; Gen. 24: 67, *הָאֵלֹהִים שָׂרָה*, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. 45: 16, *כָּל הָעָם*, *all the people of the land*. (c) In some other cases also, it is used without any such reasons; e. g. *הַכֹּתֶנֶת הַטֵּהוֹ*, *the coat of fine linen*, Ex. 28: 39; *הַמִּזְבֵּחַ הַבְּרָזָה*, *the altar of brass*, 2 K. 16: 14. Jer. 32: 12 (comp. v. 11). Ps. 123: 4. In most cases of such a nature, the Genitive relation that follows, is made by *לְ*, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, *בְּתוֹךְ הָאֹהֳלִי*, *in the midst of my tent*, Mic. 2: 12. Lev. 27: 23. Before participles with a suff. pronoun, the article is very common; Deut. 13: 6, 11. 8: 14—16. 20: 1. etc.

Note. Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10: 12, *הָעִיר הַגְּדוֹלָה* *the great city*; Num. 11: 34, *הַמָּקוֹם הַזֶּה*, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29: 2, *הָאֶבֶן הַגְּדוֹלָה*, *the great stone*; 2 Sam. 6: 3, *הַעֲגֹלָה הַחֲדָשָׁה*, *the new wagon*.

(2) The article is usually *omitted* before adjectives, (a) When the noun to which the adjective belongs, omits the article; i. e. *כֶּבֶשׂ אֵלּוֹת*, *a tame lamb*, etc.

Note. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which

follows it, the adjective which belongs to it may still take the article ; as 2 Chr. 6: 32, *שֵׁמֶךָ הַגָּדוֹל*, *thy great name* ; Deut. 11: 7, *מַעֲשֵׂה הַיָּדָוָה הַגָּדוֹל*, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. *טוֹב הָאֱלֹהִים*, *God is good* ; *בְּרוּךְ הֵשִׁים יְהוָה*, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it ; e. g. 1 Sam. 19: 22, *בֵּיֹר הַגָּדוֹל*, *the great cistern* ; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun ; e. g. *גָּדָר הִדְהוּיָהּ* [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it ; as Job 36: 26, *מִסְפַּר שָׁנָיו וְלֹא חָקָר*, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun ; e. g. Ps. 18: 31, *הָאֵל הַתָּמִים בְּרַבּוֹ*, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of *הָאֵל* is required ; for the Accusative, Ps. 74: 17, *קָנִיץ וְהִרְקַף אֲתָם יִצְרָתָם*, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, *הוֹרֵתִי וְנִמְאָסוּ בָהּ*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute ; as 1 Sam. 2: 13, *כָּל-אִישׁ זֶבַח*, 'any man offering a sacrifice, the servant of the priest came, etc.' 1 Sam. 9: 11. Gen. 4: 15.

Note. *Pronouns* are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc. ; as

Gen. 47: 21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, בְּתַלְמוּדֵיהֶם, 'as to the saints who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, מִמֶּנָּה טוֹב וְרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const.* state; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is known by its being the *subject* of a sentence.

This may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all *cases*, § 434. See also § 426. Note. § 427. Note 2.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the *const.* state, § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

The Gen. is nearly always placed *immediately after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7: 6, מַבּוּל הָיָה מַיִם, *a flood of waters was*, [Heb. a flood was of waters]; Hos. 14: 3, כָּל-תַּשָּׁא, זָנוּךְ, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun

preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of הֶ. E. g.

(a) Where the preceding noun is omitted ; as דָּוִד, [a psalm] of David, (this is called הֶ *auctoris*) ; so where בֶּן (son) is omitted, as יִרְמְיָהוּ בֶּן יְחִזְקִיָּהוּ, *Ithream* [the son] of *Eglah*.

(b) Where the first noun is an *indefinite* one, the second a *definite* one ; as בֶּן יֵשׁוּעַ a son of Jesse, (בֶּן יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 בֶּן שָׁאֻל . . . שָׂר, a leader of Saul's. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put הֶ before the second Gen. case ; e. g. חֵצֵי הַשָּׂדֶה הַזֶּה, a field-portion of Boaz, (in the const. state it would mean, a portion of the field of Boaz), Ruth 2: 3.

Note. In such cases, however, וְאֵשֶׁר is very often inserted before the הֶ, e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5. Judg. 3: 28. 12: 5. 1 K. 15: 20. 22: 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by הֶ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4: 2, אֲנִי וְהַנְּשִׂימִים אֲשֶׁר לוֹ, these are the princes which were his (Solomon's) ; 1 Chron. 11: 10, הַגִּבּוֹרִים אֲשֶׁר בְּדָוִד, the heroes who were David's. 1 Chron. 11: 11. 27: 31. Ruth. 2: 21. 2 Sam. 14: 31. Gen. 29: 9. 47: 4, et alibi saepe.

Note. In nearly all cases of this nature, the *article* is expressed before the *preceding* noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by הֶ ; e. g. Jer. 22: 4, הַכִּיֹּרֶת עַל כִּסֵּאוֹ, lit. of David on his throne, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun ; e. g. בֶּן אֶחָד לְאַחֵימֶלֶךְ, a son of Ahimelek ; especially after a numeral, as Hag. 1: 1, בַּשָּׁנָה הַשְּׁנִייתָה, in the second year of Darius. Gen. 7: 11. 1 K. 3: 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted ; Deut. 1: 3, בַּיּוֹם הַרִאשׁוֹן, on the first [day] of the month. Ezek. 1: 2.

(h) In describing the materials of which a thing consists ; e. g. Ez. 1: 11, כִּלְיֵי זָהָב, vessels of gold. Lev. 13: 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to

be expressed, without the form of regimen. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property* ; e. g. *ἐστὶ μοι, est mihi, c'est à moi*. The later Hebrew, which frequently employs לְאִשְׁרָא to express a Gen. relation, proffers the solution in question. Thus לְדָוִד is an elliptical expression for מִזְמוֹר אֲשֶׁר לְדָוִד ; מִן הַיָּשִׁי is used instead of בֶּן אֲשֶׁר ; לְיָשִׁי ; הַצֹּפוֹת לְשָׁאוּל the *watchers which belonged to Saul*, is used for לְשָׁאוּל הָיוּ לְאִשְׁרָא, etc. The very frequent cases where לְאִשְׁרָא is actually employed in this way, point us of course to such an obvious solution.

As to the לְ *auctoris* (a above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause ; which seems to be well supported by analogies. See his Lex. art. לְ.

§ 422. In Hebrew the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְהַר פָּרָת, *the river of Euphrates*, i. e. the river Euphrates ; 1 K. 10: 15, אֲנָשֵׁי דְהַתָּרִים, *the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4: 4, נֶכְהָ רַגְלָיו, *lame of feet*, i. e. in his feet ; Ps. 24: 4, נָקִי בְּיָדַי, *pure of hands*, i. e. of pure hands ; Prov. 6: 32, חֹסֵר-יָב, *deficient of [in] understanding*. So in Latin, *integer vitae scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew ; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

Note. These two designations, viz. *the Gen. of the subject and object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus : viz. (1) *Genitive of the subject* ; e. g. חֲבַת יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object* ; e. g. Prov. 1: 7, יִרְצַת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object ; Prov. 20: 2, אִימַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5) ; זִכְרֶךָ, *the memory of thee*, i. e. of which thou art the object. This

class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נֶפֶשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material*; e. g. כֵּלֵי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11: 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14: 15, חֵרֶדַת אֱלֹהִים, *the terror of God*, i. e. what God inspires, or of which he is the author; Ezek. 12: 19, חֲמַס הַיֹּשְׁבִים, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35: 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is followed by consummation or destruction. (7) *The Gen. of relation*;* e. g. Is. 54: 9, מִי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. 16: 20, הָאֵם לֶחֶם, *the ass of bread*, i. e. the ass which carries bread. There is a great variety here. (8) *The Genitive of quality*; i. e. מִקְרֵי אֱמֶת, *words of truth*, i. e. true words. This is a widely extended usage; see § 440. Other divisions of meaning conveyed by the Gen., might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, כְּסִיל אָדָם, *the foolish of men*, i. e. foolish men; 1 Sam. 17: 40, חֲמִשָּׁתָּי אֲבִבִּים, *smooth of stones*, i. e. smooth stones; Job 41: 7, אֲפִיקַי מְגִזִּים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

Note 1. In a few cases לְ stands before the Nom.; as 1 Chron. 3: 2, 'the third was לְאֶבְשָׁלוֹם, *Absalom*.' Sometimes before the Acc.; as Ezra 8: 16, 'I sent לְאֵלְיָאֶזֶר, *Eliezer*.' Lam. 4: 5. 2 Sam. 3: 30. Job 5: 2. The latter usage is common in Syriac.

* All Genitives express *relation*, and this name might therefore be given to all. But as more specific names are here assigned to other Genitives, I have used *relation* to designate a *sui generis* connection which I can find no other word satisfactorily to express.

Note 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession, belonging to*; like *sum* put for *habeo*, in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. 6: 5, וְאֶת-בַּרְזֶל, 'and the iron fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. 17: 5, אֶת-שְׁמֶךָ, 'thy name shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs; as 2 Sam. 11: 25, אֶת-הַדָּבָר הַזֶּה, 'this matter, may it not displease thee;' Ezek. 25: 10, אֶת-שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand κατὰ, and the Latins, secundum, quoad, etc. E. g.

(a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תֵּרָשִׁישׁ, to go to Tarshish. (b) Place where; as Gen. 18: 1, בְּתַח-הָאֵזֶל, at the door of the tent. (c) Time when and how long; as עָרַב, in the evening; בֹּקֶר, in the morning. So Gen. 27: 44, יָמִים אֲחֵרִים, during certain days. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material from which any thing is made; as Gen. 2: 7, 'God formed man עֲפָר, of dust from the earth;' § 511. Note. (f) Cases where κατὰ would be implied in Greek; as 1 K. 16: 23, 'lame אֶת-רַגְלָיו as to his feet;' Ps. 3: 8, 'thou hast smitten all thine enemies לְחֵי, as to [on] the cheek bone.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, וְדָבָה, voluntarily; Ezek. 11: 19, כָּל-אֶחָד, unanimously; Ex. 24: 3, קוֹל אֶחָד, unanimately, etc.

N. B. It will be very convenient to name these various cases, the Acc. of place; of time; of quantity; of material; of manner. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 K. 4: 1, *יָרֵא אֶת-יְהוָה*, *fearing Jehovah*; Is. 11: 9, *יְדָעָה אֶת-יְהוָה*, *the knowledge of Jehovah*, lit. *to cognoscere Jehovah*.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes *מִן* *from, out of*; *בְּ* *in, by*; *עִם* *with*, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before *אֲשֶׁר*. (e) Before *וְ* copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with *בְּ*; as Is. 9: 2, *שִׂמְחָה בְּקִצִּיר*, *the joy in [of] harvest*; Is. 5: 11, *מְשִׁבִּימֵי בֹבֶקֶר*, *who rise early in the morning*. (2) With *בְּ*; as Is. 56: 10, *אֲהֲבֵי לָנוּם*, *lovers of slumber*. (3) With *אֶל*; as Is. 14: 20, *יֵרְדֵי אֶל-אֲבְנֵי-בֹר*, *going down to the stones of the pit*. (4) With *אֶת*; as Jer. 33: 22, *מְשָׁרְתֵי אֶתִּי*, *who served me*. (5) With *מִן*; as Jer. 23: 23, *אֵלֹהֵי מִקְרֹב*, *a God near at hand*. (6) With *עַל*; as Judg. 5: 10, *הֹלְכֵי עַל-דֶּרֶךְ*, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns; as 1 Sam. 25: 15, *כָּל-יָמֵי הַהוֹלֵכִים אִתָּם*, *all the days of our walking with them*, where *יָמֵי* is in the const. state before the verb that follows. Job 18: 21, *מָקוֹם לֹא יָדַע אֵל*, *the place of*

him who knows not God. Is. 29: 1, קִרְיַת דָּוִד, *the city of David's dwelling*. The like in Lev. 14: 46. Is. 30: 29. Hos. 1: 2; also in Ex. 6: 28. Lev. 7: 35. Num. 3: 1. Zech. 8: 9. Jer. 36: 2. 48: 36. Lam. 1: 14. Ps. 81: 6.

(c) Before adjectives; as 2 K. 12: 10, אֲרוֹן אֲדָמָה, *one coffer* (§ 440. a); Is. 17: 10, גִּטְעֵי נֶעְמָנִים, *pleasant plants*; see § 445. § 440.

(d) Before אֲשֶׁר; as Lev. 4: 24, מְקוֹם אֲשֶׁר, *the place which*. Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before וְ copulative; as Is. 33: 6, חֵכְמָה וְדַעַת, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, 'I see אֲנַפְּצָה, *a multitude*,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לַחַיִּית, *to the beasts*,' i. e. to the beasts of the forest (לַיַּעַר), or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in הַ, see § 319. Note 3. So in Ps. 16: 3, אֲדִירִי הָאֲרָץ, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen.; as Job 12: 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, *the heart of the princes of the people of the land*; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat.; as Job 3: 20, לְמִי נִפְּשׁ, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֶת-דְּבַר אֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. 17: 4, בְּדִבְרֵי שְׁפָתֶיךָ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמָרִים אֱמָה, *words [which are] truth*, i. e. words of truth; Zech. 1: 13, דְּבָרִים נְחֻמִּים, *words [which are] consolations*, i. e. words of consolation; Ex. 24: 5, זִבְחִים שְׁלָמִים, *offerings [which are] peace offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render *true words, consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently, but not really in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאָה טָיָה, *a seah [of] fine meal*; 2 K. 5: 23, כֶּסֶף שְׁנֵי טַלְטַלִּים, *two talents [of] silver*; Gen. 41: 1, שְׁנֵי שָׁנִים, *two years [of] time*; 1 K. 7: 42, שְׁנֵי טֹרִיִּים רְמֻנִים, *two rows [of] pomegranates*; Ezek. 22: 18, כֶּסֶף בָּגִים, *dross [of] silver*. Comp. § 463.

N. B. In these instances the second nouns are all the Acc. of measure, material, time, manner, etc.; comp. § 423. N. B.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים עַם, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. צְבָאוֹת [אֱלֹהֵי] יְהוָה, *Jehovah [God of] hosts*. So probably, Is. 30: 20, מַיִם [מִן] גִּלְעָד, *water [water of] trouble*; אֵשׁ [הַמָּה] הַמָּה, *the glow [the glow of] his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew having no neuter gender, it commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'אֶחָדָה, *one thing*;' Ps. 12: 4, גְּדֹלוֹת, *great things*; Gen. 42: 30, קָשׁוֹת, *hard things*, etc. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבֹת, *inhab- itress*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבֹת, *enemies*. So עֵץ *a tree*, עֲצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֹאן *small cattle*, זָהָב *gold*, הַכְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהֵי is always used in the sense of the singular for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) קְדוֹשִׁים *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) שֶׁדֵּי *the Almighty*, is probably of the plural form, § 325. b. (f) תְּהִרָפִים *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally a few other words are used in the like way; as Job 35: 10, 'God עֲשֵׂי *my Maker*;' Ecc. 12: 1, בּוֹרְאֵיךְ *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand גַּמִּים *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried בְּעָרִי *in the towns* of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested בְּהַרְרֵי *on the mountains* of Ararat,' i. e. on the mountain; Job 21: 32, אֲבָרוֹת *the graves*, i. e. the grave. Ps. 46: 5.

*Peculiar significancy attached to nouns in certain cases.**Repetition of nouns.*

§ 438. The Hebrews frequently repeated nouns *without* the copula וְ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14: 10, בְּאָרוֹת בְּאָרוֹת הַמֶּלֶךְ *pits pits of bitumen*, i. e. many pits, etc.; see *d* below. (b) To denote distribution; e. g. Gen. 32: 17, עֶדְרַת עֶדְרַת לְבָדֹו *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14: 22, שָׁנָה שָׁנָה *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32: 7, דּוֹר וְדּוֹר *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7: 24, עֲמֹק עֲמֹק *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40: 3, טִיט הַיִּנֶן, *clay of mire*, i. e. the miry clay; Job 30: 3, שׂוֹאָה וּמַשָּׂאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ו, usually denotes *diversity*.

E. g. Deut. 25: 13, אֶבֶן וָאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. 12: 3, בֶּלִב וְבִלֵּב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns employed as Adjectives.

§ 440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֶחָד עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. 24: 10, קִרְיַת-חֲרוֹב, *city of desolation*, i. e. desolate city; Gen. 34: 30, מִנְתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מְשִׁמֵּן בֶּשָׂרוֹ, *the fatness of his flesh*, i. e. his fat flesh; כָּל-הָאָדָם, *the whole of men*, i. e. all men. Ex. 13: 3. But this construction is less frequent than the other.

Note. This principle is more or less common to all languages, specially the one designated under a; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֶּלִי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַגָּדוֹל הַכֹּהֵן.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1: 2, הָיְתָה תְהוֹם וָרֵקָה, *was desolation and emptiness*, i. e. desolate and empty; Ps. 10: 5, מְרוֹם מִשְׁפָּטֶיךָ, *highness [are] thy statutes*, i. e. they are high, out of sight; Job 8: 9, אֵתְמֹל, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21: 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77: 14, בְּקֹדֶשׁ דְּרָכָה, *in holiness [is] thy way*, i. e. thy way is holy ; 1 Chr. 26: 14, יוֹעֵץ בְּשֵׂכֶל, *a counsellor with wisdom*, i. e. a wise counsellor ; Ps. 17: 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4: 4, מִבְּכֹרוֹת וּמִחֵלְבֵדֵן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc. ; Gen. 3: 16, עֲצָבוֹנָהּ וְהֵרִינָהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119: 168. The construction may be called *Hendiadys*, ἐν διὰ δυοῖν.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֶּן, בַּת, followed by a noun expressive of *quality*.

Examples. (a) אִישׁ *man* ; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man ; אִישׁ חֶסֶד, *a man of piety*, i. e. a pious man. (b) מְתִים *men* ; as מְתֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בַּעַל *lord, possessor* ; as בַּעַל שֵׁעַר, *possessor of hair*, i. e. hairy ; בְּעֵלֵי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֶּן *son*, and בַּת *daughter* ; as בֶּן-חַיִל, *son of strength*, i. e. a hero ; בֶּן-מָוֶת *son of death*, i. e. condemned, worthy of death ; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Ecc. 12: 4 ; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage ; as Job 31: 32, בֶּן אֶרֶץ, *son of the way*, i. e. a traveller ; Prov. 17: 4, שֹׁקֵר, *falsehood*, for *a man of falsehood*, i. e. a liar. So Gen. 15: 2, דָּמָשְׁקִי, *for son of Damascus*, i. e. a native of Damascus. Job 34: 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, תְּמִיִּם, *integrity*, lit. upright, innocent ; Job 20: 22, עָמָל, *trouble*, lit. troublesome, etc. Ps. 10: 10. So אִשָּׁה רַע, *a woman*

of evil, i. e. an evil woman, where רע is constructed as a noun in the Gen. ; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַי מְלֵא. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֱבִיר *strong*, for 'God'; אֱבִיר *strong*, for 'bull, horse, hero'; הַמָּוֶה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon' etc. So for *God*, we say in English, *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4: 13, גְּדוֹלַת עֲוֹנִי, *great [is] my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19: 20. 1 Sam. 12: 17. But in the first case, the expression seems to be elliptical, viz. [הָיָה] קְרוֹבָה; in the second, רַבָּה is probably a *verb*. Hab. 1: 16.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. 73: 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27: 29, אֲרֵרֶיךָ, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. 119: 137, מִשְׁפָּטֶיךָ יָשָׁר, *upright [quoddam rectum] are thy statutes*. Ps. 66: 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., πανηγὸν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ הָרְאוּהָ, *thine eyes see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4. אֲדֹנָיִם קָשָׁה, *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. 50: 6, צֹאן אֹבְדוֹת, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רֵיחַ גְּדוֹלָה וְחֹזֶק, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל-רַבִּים עַמִּים, *all the numerous people*; also Is. 53: 11. Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective זה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, פְּנֵיהֶם וּבִנְיָהֶם פִּרְדּוּת, *their faces and wings were separated*. Here פִּרְדּוֹת, a part. adjective, is fem.; as is the noun also which next precedes it.

* Note. When the concord is directed by the *sense*, as in a, b, rather than by the grammatical form of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 *a.* They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. נְקִי בְּיָדַי, *clean of hands*; בָּרַךְ לֵב, *pure of heart*; יָפֶה תֹּאֵר, *beautiful of form*, etc. This construction is of wide extent in Hebrew; and is often used in respect to participles partaking of the nature of adjectives. Ps. 19: 3, 9. Jer. 1: 8.

Comparison of adjectives.

Comparative degree.

§ 454. (*a*) The comparative degree in adjectives, is made by using מֵן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מְתוּק מִדְּבַשׁ, *sweeter than honey*; Ps. 19: 11.

Note. In the same manner also מֵן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְאִישׁ מְאִישׁ, *was marred more than any man's*'; Gen. 41: 40, אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(*b*) But מֵן before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גְּדוֹל עֲוֹנִי מִנְּשׂוֹא, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(*c*) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. 10: 10, 'their gods גְּבִירֵי־שָׁמַיִם, [were more powerful] *than those of Jerusalem*.'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive degree; as 1 Sam. 16: 11, 'David was הַקָּטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (*b*) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטַן בְּרֵי, *the smallest of his sons*; Mic. 7: 4, טוֹבָם, *the best of*

them. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקֳּדָשִׁים, *holy of holies*, i. e. the the most holy place; Ecc. 1: 1, הֶבֶל הַהֶבֶלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָיָה הַשָּׂדֶה, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראש *head*, as Ps. 137: 6, ראשׁ שִׂמְחָתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14: 30, בְּכוֹרֵי דָלִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מָאָר *very*, or מָאָר מָאָר *very very*; as Gen. 7: 19, 'the waters increased מָאָר מָאָר, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. (c) By two synonymous words, see § 438. d. and Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רַעַת רַעֲתָבָם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated, § 438. d, Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah 3: 3, a great city גְּדֹלָהּ לִפְנֵי יְהוָה *before God*, i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀρετῆος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural* nouns, and follow the same gender. They may be put (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּרָאשִׁים *three sons*, שְׁלוֹשׁ בָּנוֹת *three daughters*. The position of the cardinal number *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, חָמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons*, etc.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. 32: 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים עֶשְׂרִים וּשְׁתַּיִם, *cities twenty and two*, etc.

§ 461. The numerals מאָה *a hundred* and אָלֶפֶּה *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה שָׁנָה, *a hundred years*; 25: 7, 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רִמּוֹנוֹת מֵאָה, *100 pomegranates*; Is. 7: 23, אָלֶפֶּה גִּפְנִי, *a thousand of vines*; Ezra 8: 27, אֶלְפֵי דָרִים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20: 16, אֶלֶפֶּה כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה *cubit*, commonly takes the preposition *בְּ* after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits. Gen. 8: 5, בְּאַחַד יְהִיָּה, *on the first [day] of the month*. Comp. § 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה עֶשְׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שְׁשִׁית שָׁנִים, *the sixth year*, lit. the year of six; Gen. 8: 5, בַּיּוֹם הַרִאשׁוֹן, *on the first [day] of the month*; Lev. 23: 32, בַּחֲמִישָׁה עָרָב, *on the ninth of the month*, etc. as in English.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם שְׁנַיִם, *two and two*, or *two by two*; Gen. 7: 3, שִׁבְעָה שִׁבְעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. 9: 7, אָבַד זְכוֹרָם הַזֶּה, *the memory of them of them has perished*, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick אַחַת-דָּמָךְ גַּם אַחַת, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1: 4, הֲיֵשֶׁה לָכֶם אִתָּם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בְּרַכְנִי, גַּם אֲנִי, *bless me even me*. (e) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי, הָעוֹן, *with me even me [be] this evil*.

Note 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יִרְדֵּךְ אֲחִיךָ, *thee thee shall thy brethren praise*.'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וְיֵשֶׁה, בָּם הוּא יֵלֵד, *and to Seth even to him was born a son*.

§ 469. *Primitive pronouns used for the verb of existence.*
(a) When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) after it; the verb itself being usually omitted.

E. g. Gen. 42: 11, בְּנֵי אֲנָחְנִי, *we [are] righteous*; Gen. 29: 4, מֵאַתָּה הָיָה, *whence [are] ye?* Gen. 3: 10, עֵרָם אֲנִי, *I [am] naked*.

Note. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. 9: 3, 'every thing which moves **הוא חי**, *which is alive*;' Ps. 16: 3, 'the saints **אשר יהוה**, *who are in the land*;' Zech. 1: 9, **מה יהוה אלה**, *what are these*? Plainer still is this principle in such cases as follow; viz. Zeph. 2, 12, 'ye Cushites, victims of my sword **אתם יהוה**, *are ye*;' 2 Sam. 7: 28, **אתה-הוא האלהים**, *thou art God*,' Ezra 5: 11, "the servants of God **אנחנו** (Chaldaic), *are we*,' answering to the Heb. **יהוה**. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 469. *a. Primitive pronouns of the third person, viz. הוא, היא, הם, הן*, are very frequently employed as demonstrative pronouns.

E. g. הוא **ההוא**, *in that day*; **הגוים** *those nations*. Comp. § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to verbs are in the Acc. case; those suffixed to nouns are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. 15: 19, **נתתני**, *thou hast given to me*; Zech. 7: 5, **הצמתני אני**, *have ye fasted for me for me*, i. e. on my account; Job 10: 14, 'if I sin **ושמרתני**, *then thou watchest it for me*, i. e. on my account; Prov. 13: 20, **שֶׁהָרָו מוֹסֵר**, *he seeks for him correction*; Ps. 94: 20, **יִהְיֶה לְךָ**, *is it bound to thee*? (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, **קָדַשְׁתִּיךָ**, *I am more holy than thou*; 1 K. 21: 10, **וַיַּעֲדֵהוּ**, *and caused them to testify against him*; Ps. 42: 5, **אֶדְוֶם**, *I moved along with them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, **רַגְלֵיהֶם—וַיְיָהֶם**, *they have hands—they have feet*, for **יָדֵיהֶם לָהֶם**, *hands are to them*, etc. (b) They express the sense of the preposition על; as Ex. 15: 7, **קָמְיָךְ**, *those who rise up against thee*, instead of **קָמִים עָלֶיךָ**. So Ps. 53: 6, **הַנֶּקֶד**, *him who encampeth against thee*.

Note. The suffixes of nouns may have either an active or a passive sense: e. g. (a) Active; as **הַמָּסִי**, *my violence*, i. e. that which I do; **סִפְרִי**, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, **הַמָּסִי**, *my violence*, i. e. that which is done upon me; Ex. 20: 20, **יִרְאָתוֹ**, *his fear*, i. e. which he inspires; Is. 56: 7, **הַפִּלְתִּי**, *my prayer*, i. e. the prayer offer-

ed to me; Ps. 56: 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אֶנְדָּהָהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 552 seq.

Position of pronouns.

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קֹדֶשְׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִאֲוָהֶךָ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun.

E. g. Ps. 71: 7, מַחְסֵי-עֹז, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun before the second.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1, יְסֻדָּתוֹ בְּהֶרְרֵי קֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עֹבֵר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13, 'when he taketh vengeance for blood אֹהֶלֶם זָכָר, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15, comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַיַּחַצֵּם, *and didst plant them*,' i. e. the Israelites, as appears from v. 2. So Ps 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where דִּוְרָא probably refers to *Nineveh* in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person

addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc. i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By שׂוּל *soul*, most frequently; as Job 9: 21, לֹא אֶדְעָ בְּנַפְשִׁי, *I know not myself*; Ps. 7: 3, 'lest like a lion יִרְדֵּךְ בְּנַפְשִׁי, *he rend me*;' Ps. 3: 3, אֶנְפְּשִׁי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*.' (b) By פָּנָיו *person*; as Prov. 7: 15, הִלַּךְ אַחֲרֵי פָנָיו, *to seek thee*; Ezek. 6: 9, נִקְטְלוּ בְּפָנֵיהֶם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. 9: 14, הִלַּכְתִּי, *thymself*; Ps. 16: 9, אֲנִי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּים *life*, and כֹּבֶד *heart or soul*; Is. 26: 9, רוּחַ *spirit*; Ps. 6: 8, עֵינַי *eye*; Ps. 16: 9, בָּשָׂר *flesh*; Ps. 17: 14, בֶּטֶן *belly*; Ps. 6: 3, עֲצָמוֹת *bone*; 1 Sam. 20: 17, יָד *hand*, etc. The same usage prevails very extensively in Aramaean and Arabic.

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God נָתַנוּ gives HIM (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, וַתִּתְּצֵנּוּ and hid him.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

Note. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אָמַר for אָמְרָה, Ezek. 13: 20. הָיָה for הָיְתָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כָּם for כֶּן, Ruth 1: 8, 11, 13. הָם for הֵן, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. הֵן for הֶן, Judg. 19: 24. הֵן for הֶן, 2 K. 18: 16. 2 Chron. 29: 3. (2) The fem. for the masculine; as הָיְתָה instead of הָיָה, 2 Sam. 4: 6. Jer. 50: 5. אָמְרָה for אָמַר, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, סְפִיחָהּ, where the antecedent of הָ is מֵיִם plur. masc. Is. 35: 7, רִבְצָהּ [in] the laier of her, i. e. of the תְּנִינִים plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also וְהֵ and וְהִ when used as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, אֲשֶׁר אֶת-עָפָר, *which dust*; לוֹ, אֲשֶׁר לוֹ, *to whom*; אֲשֶׁר אֹתוֹ, *whom*; Deut. 28: 49, אֲשֶׁר לְשׁוֹנוֹ, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְּפֶנֶי רִיחַ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 32: 34, אֶל-אֲשֶׁר [מִקִּיבוֹ], *to what [place]*; Is. 43: 4, מִמָּאֲשֶׁר [עֵת], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

Note 2. אֲשֶׁר not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. אֲשֶׁר תָּאָר, *THOSE WHOM thou shalt curse*, Num. 22: 6; לְאֲשֶׁר, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, וְיָמָתוּ כָּל-הַצֹּאֵן, *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing., and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. 85: 11, הַחֶסֶד-וְהָאֱמֶת נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. 8: 22, etc.

Note. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21: 4, הָאִשָּׁה וְיִלְדֶיהָ חָתְוָהּ, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27: 39, מְשַׁמְנֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָהָ, *rich countries shall be thine abode*; Gen. 31: 8. Lev. 25: 33. Ezek. 35: 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

I. As to number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1: 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21: 29, בָּעֲלֵיו יוּמָת, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20: 13. 31: 53. 35: 7. Ex. 32: 4, 8. 2 Sam. 7: 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26: 2, נִשְׁבְּרָה הַלְחֹתָם, *broken is [are] the gates*; Joel 1: 20, בְּהִמּוֹת תִּצְעַג, *the beasts cry [cries]*; Gen. 49: 22. Jer. 4: 14. 48: 41. 51: 29, 56. Ps. 119: 98. 87: 3. Job 27: 20, etc.

§ 486. *Vice versâ*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1: 10, מִיְּתָקְרָאנָה מִלְחָמָה, *when there shall happen war*; Judg. 5: 26. Job 17: 16. Is. 28: 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31: 14, מְחַלְלֵיהָ יוּמָת, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27: 16. 3: 18. 28: 1. Gen. 47: 3. Ex. 31: 14.

§ 489. When the verb *precedes* a plural Nominative, it

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

is not unfrequently put in the singular ; and sometimes when it follows one.

E. g. 1 Sam. 1: 2, וַיְהִי לִפְנֵינָהּ יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children ; Is. 13: 22, עֲנֵה אֲיִים, *the jackals shall howl* ; Deut. 5: 7. Judg. 13: 12. 2 Sam. 21: 6. Ps. 124: 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally, even when the verb follows a plur. Nom. ; as Ecc. 2: 7, בָּנִי בְּוֶת־רַחֲמֵי, *there were slaves to me*, i. e. I had slaves ; Gen. 46: 22, 'these were the sons of Rachel וְאֵלֶּיךָ יָלִידָהּ *which were* [lit. was] *born to Jacob* ;' Gen. 35: 26. Dan. 9: 24. Is. 64: 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural ; as Gen. 1: 14, וַיְהִי, מְאֹרֹת, *let there be lights*, . . . וַיְהִי *and let them be* for signs, etc.' Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, הַבִּיאוּ שִׁפְחָתְךָ, *thine handmaid brought* ; 1 Chr. 2: 48, פִּיגְלָנִשׁ יָלַד, *the concubine bore* ; Judg. 21: 21, וְאֵם יֵצְאוּ בָנוֹת, *if the daughters go out* ; Ruth 1: 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead ;' Is. 57: 8, וַתִּבְרָת־לָךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2: 8. 11: 32. 1 K. 22: 36. Ecc. 7: 7. 12: 5. Jer. 3: 5. Cant. 3: 5. 5: 8. 8: 4. 2 K. 3: 26. Gen. 15: 17.

Note. In a *very few* cases, a masc. Nominative singular is followed by a verb fem. ; e. g. Ecc. 7: 27, אֲמַרְתָּה קְהֵלֶת, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it ; Judg. 11: 39, וַתְּהִי־חֶקֶן, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb ; and sometimes both, in the same construction.

E. g. Is. 33: 9, אֲבֵל אֶמְלִיכָהּ אָרֶץ, *the land mourns and is withered* ; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472) ; which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine ; and in some cases they admit no other ; comp. § 480.

E. g. Ex: 5: 16, הִטְאִתָּ עַמְּךָ, *thy people have sinned*. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns* are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27: 9, שָׁמֵן וְקִטְרוֹת יַשְׂמִיחַ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20: 11, וַחֲשֵׁת הָעֶדָה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the *general rule* respecting the composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it *commonly* proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all מְרִבִּית הַיֵּמֹת *the increase of thy house shall die*;' Jer. 44: 12, שְׁאֵרִית, 'the remainder of Judah who *set* their faces;' Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, לֹא נִמְצְא נָשִׁים כָּפוֹת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) לֹא תִמְצֵד אֶשְׁרָיו, *his steps totter [totters] not*; Job 14: 19, תִּשְׁטַף כִּפְיָהּ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. 49: 24, תִּבְגְּלִים, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 10: 9, 'and Joab saw that *הַיְיָהוּה פָּגַי מִלְחָמָה*, *the front of the battle was* against him;' where the verb agrees with *מִלְחָמָה*. Is. 22: 7, *מִבְּחַר עֲמֻקֹּתַי מָלְאָה*, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with *עֲמֻקֹּתַי*. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

Note. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, *בְּיָדָיו נָדָה*, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, *וְעֵינָיו קָמָה*, *and his eyes [was] were dim*; Deut. 27: 7, *Kethibh*.

Note. For anomalies of the like character with these in §§ 484—496, in regard to pronouns, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. *נִיְהִי*, *and it happened*; *מֵר לִי*, *it is bitter to me*; *יְנוּחָה לִי*, *I am quiet*, lit. *it is quiet to me*; *צָר לִי*, or *נִצָּר לִי*, *it was grievous to him*; 1 Sam. 30: 6, *וַתֵּצַר לְדָוִד*, *and it was grievous to David*; Job 4: 5, 'but now *תָּבוֹא אֵלַי*, *it comes upon thee*;' Ps. 18: 7, Inf. *בָּצַר לִי*, *when it was ill with me*. In Gen. 4: 26, *הוּיָהּ* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. *צָר לִי* *it is grievous to me*, i. e. *I am grieved*; *בָּצַר לִי*, *when it was ill to me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא* [one] *called*; Gen. 48: 1, *וַיֹּאמֶר* and [one] *told*; 1 Sam. 26: 20, *וַיִּרְדֵּף* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting *לֹא שָׁמְעוּ* [they] *have not heard*;' 47: 1, *לֹא יִקְרְאוּ-אֵלָהּ* [they]

shall not call thee, etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde*, etc. in French, or to the Greek *λέγουσι*, etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed by אִישׁ, אָדָם, etc. ; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, יִדְרֶהּ הַדֶּרֶךְ, *the treader shall tread*, i. e. one shall tread ; Is. 28: 4, יִרְאֶה הַרְאָה, *the seer sees*, i. e. one sees ; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, יִנְטְעוּ הַנְּטָעִים, *the planters shall plant*, i. e. one shall plant ; Nah. 2: 3.

Note 2. The 3 pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases ; as Job 34: 20, יִסְרֶה אֲצִיר, *the mighty one is removed*, lit. they remove the mighty one ; Prov. 9: 11, 'for by me יִרְבּוּ are increased [lit. they increase] thy days, and years יוֹסִפוּ are added [lit. they add] to thee ;' Gen 39: 22, 'all which שָׁם עָשִׂים was done there,' lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, τὴν ψυχὴν σου ἀπαιτοῦσι, *thy soul shall they require*, i. e. thy soul shall be required ; 16: 9, *that when ye die δεξώμεθα, ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second* person of the verb is employed in a similar way ; e. g. Is. 7: 25, לֹא תָבוֹא שָׁמָּה, *one shall not come there*, lit. thou shalt not come ; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., עַד בּוֹאֲךָ *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them ; but the *predominant* use of the Praeter is to express *past* time of some shade or other ; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use ; e. g. Gen. 3: 13, 'what is this which עָשִׂיתָ, *thou hast done* ? 3: 11, 'who הִגִּיד *has told* thee ? 3: 14, 17, 22.

(b) For the Pluperfect tense ; e. g. Gen. 2: 2, 'God finished the work עָשָׂה, *he had made* ; 2: 5, 'Jehovah הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God בָּרָא *created*;' 1: 2, 'the earth הָיְתָה *was*;' 29: 17, 'Rachel הָיְתָה יְפֹת-הוֹצֵר *was beautiful in appearance*.'

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order to avoid repeating the Praeter. This form of tense is common, where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting*; as Ps. 119: 28, 'my soul בָּלָפָה *weeps* for trouble;' 119: 30, 'the way of truth בָּחַרְתִּי *I choose*;' Is. 1: 15, 'your hands מְלֵאָה *are full* of blood.' (3) In general propositions designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא דָבַד *treadeth not*—לֹא יָשַׁב *sitteth not*; and so often. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רְאוּ (see) *shall see* a great light;' Is. 2: 2, וְהָיָה *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1: 30, 31, יִתְהַיֶּי *ye shall be* as an oak—וְהָיָה הַיָּמָּה *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates יִאֲבֹלוּ *shall mourn and lament*;' and so often.

Note 1. The conjunction Vav in such cases may precede the verb itself, as in e. 2.; or precede the Nom. when this stands before the verb; e. g. Job 19: 27, 'I shall see וְיֵינִי רֹאֶה *and my eyes shall behold*,' where רֹאֶה is made Fut. by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

Note 2. Any word expressive of Future time and standing in connection with any construction, requires the Praet. that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days בָּאִים *are coming*, וְגָדַעְתִּי *when I will cut off*, etc. So with an Inf.; as Deut. 4: 30, לָךְ בֹּצֵר *when thou shalt be troubled*, וְיִמְצְאוּךָ *and these things shall overtake thee*; Gen. 2: 5. So also, Ex. 17: 4, עוֹד מְעַט *yet a little time*, וְסָקְלִי *and they will stone me*; Ex. 16: 1, 'at evening יִירָעוּךָ *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, לָךְ קַח *take for thyself*, וְאַסְפָּתָ *and collect*; comp. above in e. 2. (2) Sometimes when

Vav is prefixed without a preceding Imp.; as Gen. 33: 10, 'if I have found favor in thine eyes, וְלָקַחְתָּ then take, etc. Ruth 3: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. h; e. g. (1) For the Present; as Gen. 3: 22, פָּן־רָשָׁא, *lest he put forth his hand*, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. 1: 9, הָיִינוּ 'we should be as Sodom, דָּמִינוּ we should be like Gomorrha;' Gen. 13: 13, וְהָמָתוּ—דָּפְקוּם, *should one hurry them—then they would die*; Ruth 1: 12. Judg. 8: 19. (3) For the Pluperf.; as Is. 1: 9, 'unless Jehovah הִוְחִיר had left us a remnant, etc.' 2 K. 13: 19, 'then הִכִּיתָ thou wouldst have smitten the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, עַד אֶם־כָּלִי, *until they shall have finished*; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate future time; which is its *appropriate* use.

(b) For the present tense; e. g. לֹא אֲדָע, *I know not*; אֲלֹא אֲדָבִיל, *I cannot*; מִמָּאֵן תִּבְרָא, *whence comest thou?* מַה־תִּבְקֹשׁ, *what seekest thou?* Also in general propositions; as 'a wise son יִשְׂמַח makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By אָז then; as Jos. 10: 12, אָז, יִדְבָּר, *then spake he*. (b) By טַרְם, *not yet*; as Gen. 2: 5, וְהָיָה, *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. 2: 6, 'and a mist יָעָלָה went up, etc.' 2: 10, 'and thence יִפְרָד it was divided, etc.' 2: 25, וְהָיוּ לֹא־אֲשָׁמוּ, *and they were not ashamed*. Is not this occasioned by the Vav which precedes? Comp. § 503. e. 2. Note 1.

(d) With Vav conversive the Fut. forms a common historic tense.

Note. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. 2: 10, וּמִשָּׁם יִפְרָד, *and thence it was divided*.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; as 1 K. 5: 25, 'thus much Solomon יָתַן gave to Hiram yearly;' Job 1: 5, 'thus יַעֲשֶׂה did Job continually; 2 Sam. 12: 31. 2 Chr. 25: 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, אָרְמֵם *let us make man*; 1: 3, יְהִי-אֹר, *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, the parag. Fut. is usually employed; as אֲגִידָה, *let me rejoice now*; אֲקִמָּה, *let me arise now*. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. 20: 15, לֹא תִגְנוֹב, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle וְ is subjoined; e. g. Ps. 7: 10, וְגָמַר-נָא, *O that it might come to an end!* Cant. 7: 9, וְהָיוּ-בָנִי, *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after אֲשֶׁר *that*, בְּעִבּוּר, *that*, י, *that*, כִּי, *that*, הַ, *that*, אֲשֶׁר, לְבַמְעַן, *in order that*, אֵל, *that not*, כֵּן, *that not*, פֶּן, *that not*. But the Fut. often follows particles such as the above, when a Subj. sense is not required but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. 3: 2, נֹאכֵל, *we may eat*; 30: 31, מִהֲאֶתֶּן-לָךְ, *what must [shall] I give thee?* Judg. 14: 16, וְלָךְ אֲגִיד, *and should I tell thee?* Prov. 20: 9, מִי-יֹאמַר, *who can [will] say?* So Job 10: 18, אֶגָּנֶה, *I should have died*; Gen. 31: 37, וְיִשָּׁחֲדָה, *that I might take my leave of thee*; 28: 8, 'until that all יִקָּבְצוּ shall have been gathered'; comp. § 503. g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. 9: 5, 'to us a son shall be given, and the government יִתְּתֵי shall be upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. 19: 2, 'behold the king weeps וַיִּתְּאֲבֵב and mourns'; Ps. 102: 5, וַיִּבֶשׂ, *and is dried up*. (2) For the present Subj.; as Jos. 9: 21, 'let them live, וַיְהִי, *and let them be*, or *may they be*, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms*, etc., of the Fut., comp. § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost in-

discriminately ; comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future ; viz.

(a) When two Imperatives immediately succeed each other ; in which case the latter often has a Fut. sense, and the former a conditional one ; e. g. Gen. 42: 18, עֲשׂוּ וְחִיּוּ, *do this and live*, i. e. do this and ye shall live ; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning ; e. g. (1) Sometimes when it stands *before* the Fut. ; as Is. 45: 11, שְׁאֲלֵנִי WILL ye inquire of me—and תִּצְוֵנִי will ye prescribe to me ? 6: 9. (2) When it stands *after* the Fut. ; as Gen. 45: 18, וְאָתַתְּנָהּ and I will give you . . . וְאָכְלֵנָּה and ye shall eat, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them ; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Different prepositions are used in order to vary the shades of meaning ; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite* ; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. נָפַל *to fall* ; עַל נָפַל *to fall over to, to fall away* ; מִן נָפַל *to leave, to depart from* ; לְפָנַי נָפַל *to fall down before any one*. קָרָא *to call* ; בְּ קָרָא *to call to, to invoke* ; לְ קָרָא *to name*. שָׁאַל *to ask* with an Acc. of the *person* ; שָׁאַל *to demand*, with an Acc. of the *thing* demanded ; בְּ שָׁאַל *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases ; viz.

(a) The preposition בְּ is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc. ; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become any thing* : as 2 Sam. 7: 14, 'I will be to him לְאָב, *for a father* [a father], and he shall be to me לְבֵן, *for a son* [a son] ;' 1 Sam. 4: 9, הִירִיתֶם לְאַנְשֵׁי, *be ye for men*, i. e. be men, act courageously ; Gen. 2: 22, 'and Jehovah made the rib לְאִשָּׁה, *for a woman*,'

i. e. a woman. The later Hebrew makes more frequent use of לָּ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

Note. This is the habitual construction after the verb הָיָה signifying *to become*; e. g. Gen. 2: 7, הָיָה לְנֶפֶשׁ חַיָּה, *became an animated being*.

(c) The particles כֵּן, מִן, עַל, בֵּין, בְּעֵד, אַחֲרַי, לְפָנַי, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. בָּכָה *to weep*, and *to bemoan*; הָלַךְ *to go*, and *to pass through*, Gen. 2: 14; יָשַׁב *to dwell*, and *to inhabit*; Ps. 22: 4, זָמַר *to sing*, and *to celebrate with praise*; so רָגַן, שָׂיר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשִׂיר *to bring good tidings to any one*, מָרָה *to be refractory AGAINST any one*, עָרַב *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off and on*, of *ornamenting*; of *plenty and want*; of *dwelling in or among*; of *going out, coming in, coming upon, happening to*, etc. Verbs of *overflowing, overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which יִרְבֹּשׁ וְיִזְבֹּשׁ הָלֶבֶת הָאֵרֶץ *overflows with milk and honey*; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. הִתְגַּדְּגָה *to celebrate a feast*; הִזְדִּיר הִירָה *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. Verbs governing two Accusatives. All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 17, מָלֵאוּ אֶת-הָאָרֶץ חֶמְסָה, *they filled [caused to be full] the earth with violence*; Gen. 41: 42, וּבִגְדָשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, *to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another*, as Job 28: 2, אֶבֶן יִצְוֶק נְהַשֵּׁה, *stone he fuses into brass*; Gen. 2: 7, 'God made man מִן הָאֲדָמָה עִפָּר with *dust* [out of dust] *from the earth*, where עִפָּר is the Acc. of *the material*, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition *implied* before the second noun in the Accusative.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, בָּסֶטֶר הָרִים צִלָּהּ, *the mountains were covered with the shadow of it*. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחֵלְתִּי יָרֵחִי שָׁוְיָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, יַעֲרֹם הוּא, *very subtly he will deal*; 20: 6, נִשְׂאָל נִשְׂאָל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיד אֶשְׁמִיד, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדְוִעַ גִּידַע, *could we indeed know?* 37: 8, הֲמִלְכָּה תִּמְלֹךְ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. 15: 2, אָמַרְתִּי אָמַרְתִּי, *surely I thought, or said*.

(c) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. 15: 30, עָלוּ וְבָכוּ they went up continually weeping; Gen. 8: 7, וַיֵּצֵא וַיָּצוּא וַיָּשׁוּב, and it continued going and returning; Gen. 19: 9, 'he is continually acting the part of a judge.' Is. 6: 9. Jer. 23: 17. 1 Sam. 6: 12. 1 K. 20: 37. 2 Sam. 3: 24. 26: 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5; or a noun, Is. 29: 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוּל יִשְׁקָל, with Inf. abs. in Kal and finite verb in Niphāl; Ezek. 16: 4, הִחַלְתִּי לֹא הִתְלַחֵתִי, Inf. in Hophal and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲרוֹשׁ יִדְרֹשֵׁנִי, he will thoroughly thresh him, roots אָרַשׁ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הָיִיב בֵּנֵי בֵּנֵי bene faciendo, for *bene*; 1 Sam. 3: 12, הִחַל וְכָלָה, incipiendo et finiendo, i. e. *utterly*.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׁחוּחַ incurvando, for שָׁחוּחַ; Hab. 2: 10, קָצוּהָ for קָצוּהָ. (b) With a finite verb; as Num. 23: 25, קַבֵּל לֹא תִקְבְּנִי, thou shalt not curse at all, for קָבֹוּב: Ruth 2: 16, שֶׁלֹּא תִשָּׁלַח, for שָׁלֹוּל; Ps. 50: 21, הָיִיתָ אֲדֹנָיָהּ for הָיָה, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. 5: 12, שָׁמֹר simply, instead of תִּשְׁמָר, as it is in Deut. 6: 17; Ex. 20: 8, תִּזְכֹּר תִּזְכָּר for זָכַר, as in Deut. 7: 18; Job 40: 2, הָרִב an contendendo? for רָב, as in Judg. 11: 25. So Dan. 9: 5, מָרְדְּנוּ וְסָוֵר, we have rebelled and apostatized; Est. 9: 6. Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוּ וָשׁוּב ran and returned; Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוּבוּ and they shall write bills of sale, וְהִתְּחוּם—and they shall seal them—and take witnesses,' etc. Num. 15: 35. Deut.

14: 21. Is. 5: 5. Ezek. 11: 7, you הוֹצִיא *will I bring out,*' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הֵלֹךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is in some cases to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הִפְּוֶה, *are to be destroyed.*' This is elliptical; the full phrase would be הִפְּוֶה בְּהִפְּוֶה. So הִפְּרָה, Prov. 15: 22.

§ 518. The Inf. abs. is also employed in an *energetic* sense, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. אָלַהּ וְכָחַשׁ וְרָצַח וְגִנֵּב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

§ 518 *a*. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. 42: 24, לֹא אָבוּ הֵלֹךְ, *they would not go*. Is. 7: 15, לִבְרָאָתוֹ, *until he know how to refuse*. Jer. 9: 4.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, it is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, הִיְוָה הֶאָדָם, '*the being of the man alone is not good*;' 29: 19, תִּתֵּנִי (Inf. of יָתַן) '*my giving is good*;' 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, יָצָה הַאֲסִיֶּסֶת, '*the time of collecting*'; 2: 4, בְּיוֹם עֲשׂוֹה, '*in the day of making*', Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וַיָּדִי, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, תִּהְיֶה לְהִבָּקֵעַ, '*it shall be for being pierced through*', i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not יָצָאתָ וְבָאתָ, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִמַּחֲשַׁבָּה, *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With **בְּ**; as Gen. 2: 4, **בְּיִצְרָאֻם**, *when they were created*, lit. in the being created of them; Ex. 16: 7, **בְּשָׁמְעוֹ**, *because he heard*; Is. 1: 15. (b) With **כִּ**; as Gen. 44: 30, **כְּבֹאִי**, *when I come*; 39: 18, **כְּהִרְמִי**, *when I lifted up*. (c) With **לְ**; Gen. 2: 3, **לַעֲשׂוֹת**, *when he made it*; Is. 7: 15, **לְדַעְתּוֹ**, *until he know*; 1 K. 16: 7, 'to provoke him by his doings, **לְהִיְיֹוֹת** *in that he was, or in respect to his being*. In like manner, with **מִן**, **עַל**, **עַל־מִצְוֵן**, **תַּחַת**, **אַחֲרַי**, etc.

Note. The preposition **מִן** has often a *negative* sense in such cases; e. g. Gen. 27: 1, 'his eyes were dim **מִן־רְאוֹת**, *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For **מִן** before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with **לְ**, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man **לְעַבֹד**, *to till* the ground; v. 10, 'and a river went out from Eden **לְהַשְׁקוֹת**, *to water* the ground; 11: 6, 'all which they may purpose **לַעֲשׂוֹת** *to do*,' etc. When **בְּלֹאִי** (*not*) comes before an Inf., the **לְ** is put before it; as Gen. 3: 11, 'which I commanded thee **לֹא־לֵבְלֹאִי** *not to eat*;' i. e. the Inf. is used as a noun in regimen with **בְּלֹאִי**.

§ 523. The Inf. const. with **לְ**, and with the verb of existence (**הָיָה**) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, **וַיְהִי לְדַרְשׁ אֱלֹהִים**, *and he sought God*, lit. and he was for seeking God; Gen. 15: 12, 'the sun **וַיְהִי לָבוֹא** *was about to go down*,' lit. was for going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, **לְהַרְחוֹת־לּוֹ** [**הָיָה**], *he hews down for himself*, lit. [he is] for hewing down. Prov. 19: 8, 'he that is wise, **לְמַצֵּא טוֹב** [**הָיָה**], *findeth prosperity*,' lit. is for finding; Is. 21: 1.

(c) Of the Future; as Is. 38: 20, **יְהוָה יִהְיֶה לְהוֹשִׁיעַנִי** [**יְהוָה**], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah **יְהוָה יִהְיֶה לְהוֹדִיעָם** [**יְהוָה**] *will teach them*,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon **אֶצְמִית** *will I destroy* the wicked of the land, **לְהַכְרִית**, *I will cut off*,' etc.

(d) Of the Passive ; as Jos. 2: 5, 'and it came to pass *הָשַׁעַר לִסְגֹּר* when the gate was to be shut,' lit. at the shutting of the gate ; Deut. 31: 17, *וְהָיָה לֶאֱכֹל*, and they shall be devoured, lit. and it shall be for devouring them ; Is. 6: 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc. ; as 2 K. 4: 13, *מָה [הָיָה] לַעֲשׂוֹת*, what [is] to be done for thee ? 2 Chr. 19: 2, *הַיִּזְרָשָׁע [הָיָה] לַעֲזֹר*, should one help the wicked ? Judg. 1: 19, *לֹא [הָיָה] לְהוֹרִישׁ*, he could not dispossess them ; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it ; as. Is. 22: 13, *הָיָה בְּקֶרֶךְ וְשָׁחַט צֹאן וְאָכַל בָּשָׂר*, *cuedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The subject of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, *בַּעֲלֹת הַנֶּחֱבֵה*, in the mounting up of the flame, i. e. when the flame mounted up ; 1 Sam. 23: 6, *בְּבִרְחַת אֲבִיחָתָר*, in the flying of Abiathar, i. e. when Abiathar fled ; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the subject in the Gen. after the Inf. construct, it also takes the object, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, *בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם*, in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, *בְּשִׁמְעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. 58: 5, 'a day *עֲנֹת אָדָם בְּפָשׁוֹ*, when a man will afflict his soul,' etc. So with the subject and two Accusatives ; as Gen. 41: 39, *אֲחֵרֵי הוֹדִיעַ אֱלֹהִים אֹתָךְ אֶת־כָּל־זֹאת*, since God's showing you all this, i. e. since God hath shewn etc.

Note. The Gen. or subject usually stands next to the verb ; but in a very few cases the Acc. is put first ; as Is. 5: 24, *בְּאֹכַל קֵשׁ לִשְׂוֹן אֵשׁ*, as the flame of fire devours the stubble ; 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs ; viz.

(a) For the present tense ; e. g. Ecc. 1: 4, 'one generation הֹלֶכֶת *passeth away*, and another generation בֹּאֶת *cometh* ;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense ; as יִרָא אֲנֹכִי, *I fear* ; יִרָא אַתָּה, *thou fearest* ; יִרְאִים אֲנֹחֲנוּ, *we fear* ; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations ; e. g. Gen. 2: 10, 'and a river יֵצֵא *issued* from Eden ;' Deut. 4: 3, 'your eyes הִרְאֹתוּ *have seen* ;' Gen. 31: 17, 18, 19.

(c) For the Fut. in all its varieties ; e. g. Gen. 17: 19, 'Sarah יֵלֶדֶת *shall bear* a son,' etc. 19: 13, מִשְׁתַּחֲרִים *'we are about to destroy* the city ;' 6: 17, 'behold I מְבִיאָא *will cause to come* a flood ;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּמֵי אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood cries* [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מִשְׁתַּחֲרִית יְהוָה הָעִיר, *Jehovah is about to destroy the city* ; Ps. 76: 8, נִוָּרָא, *metuendus* ; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle הָיוּ חֹרְשׁוֹת, *were ploughing* ;' Neh. 1: 4, וְנֹאדֵי צָם וּמִתְפַּלֵּל, *I was fasting and praying* ; 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner יֵשׁ *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb ; e. g. Judg. 6: 36, 'if יִשָּׁע מִן־יָדְךָ *thou savest* ;' Gen. 24: 49. 43: 5, 'if אֵין־יָדְךָ מִשְׁלָחַת, *thou dost not send away* ;' Ex. 5: 16, 'straw אֵין־נָתַן *is not given* ;' Lev. 26: 6.

§ 531. *Active participles* may govern the same cases as their verbs ; but it is a more common construction to put them *in regimen* with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בֹרַר, *the descenders of* [i. e. those who go down into] *the pit*; 5: 12, אֲהַבֵּי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. Passive participles are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בָּדִים, *clothed* [with] *linen garments*; 1 Sam. 2: 18, הָגִיר אֶפֹד, *girded* [with] *an ephod*. So in Greek ἀναιδέην ἐντυμένον, *L. α. 149*. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדִים, *clothed* [of] *linen garments*; Joel 1: 8, הָגִיר־שַׁק, *girded* [of] *sackcloth*; Ps. 32: 1, נְשִׁי-פָשַׁע, *pardoned* [of] *sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. Active participles are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of agents actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ הִדְבָּר, *do not make much* [and] *speak* i. e. do not say much; Job 19: 3, לֹא תִבְשָׁה תִּדְבָּרוֹ-לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּדְּבֹר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הֵיטִיב is used for *well, skilfully*, Ps. 33: 3, הַזְכִּירָה for *again, once more*, Gen. 4: 2. 8: 12. בָּלָה for *ad finem, entirely*, Gen. 24: 15. מְהֵרָה for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18, הִרְבָּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מְעַט-מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֵצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דָּמִי חָזָן, *innocent blood*; Ezek. 30: 16, צֹרֵר יוֹמָם, *daily persecutors*; Deut. 26: 5, הָרִבִּי מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6: 10, לֹא חֶמֶץ, *gratis*; 2 Chr. 19: 36, בְּפִתְאֹם, *suddenly*; 1 K. 22: 20, בְּכֹה, *so*, [lit. in the so]; Esth. 4: 16, בְּכֵן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מִתְּהִי מִתְּהִי, *higher and higher*; מְאֵד מְאֵד, *deeper and deeper*; 1 K. 20: 40, הִנָּהּ הִנָּהּ, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אֵין בְּסֹף לֹא נִחְשָׁב, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, לֹא is omitted. Ex. 14: 11, לֹא-מִמָּוֶלֶת, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חָכָם, *not wise*, i. e. foolish; Ps. 43: 1, לֹא רַחֲמִים, *unmerciful*; Job 30: 8, בְּלִי שֵׁם, *disgraced*; Deut. 32: 21, לֹא-אֱלֹהִים, *no God*; לֹא-עָם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, לֹא-אִישׁ, *not a mortal*; 10: 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲצִתָּהּ, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence מִה-מִנִּי יִהְיֶה, *what departs from me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

Note. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one

part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. $\text{מִן־לְמַעַן} = \text{מִן־לְמַעַן}$, $\text{עַל־לְמַעַן} = \text{עַל־לְמַעַן}$, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. לְמַעַן means *from* [something] *to* [something], an idea different from that conveyed by מִן simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative ו . But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אֵלֵינוּ , *wo to us*! Ezek. 30: 2, הַיּוֹם־זֶה , *wo for the day*!

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אֲשֶׁר־ with a Gen. after it; 29: 1, 2, הִבֹּהֶן , with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, $\text{וַתֵּרְאֶהוּ אֶת־בְּנֵי־הָעַלְדָּי}$, *she saw him the child*; 1 Sam. 21: 14, $\text{וַיִּשְׁתַּחֲוֶה אֶת־טַעַמוֹ}$, *he changed it his understanding*; Job 33: 20, $\text{וְהַנְּפֹשׁוֹתַי בָּרָצוּהוּ}$, *his soul abhors it bread*; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, $\text{בְּסִעְפֵּיהָ פְּרִיָּהּ}$, *in the twigs of it the fruit tree*; Prov. 14: 13, בְּרַמֵּי שִׂגִּי , *the end of it joy*; Cant. 1: 6, בְּרַמֵּי שִׂגִּי , *my*

vineyard which [is] to me. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, *הָיָה-לִּי*, *go for thyself*, i. e. go; Cant. 2: 11, *הָיָה לִי*, *it has gone for itself*, i. e. has gone; Gen. 27: 43, *פָּרַח-לִּי*, *flee for thyself*, i. e. flee; Is. 31: 8, *נָס לִי*, *he has fled for himself*, i. e. he has fled; Job 39: 4, *לֹא-שָׁבוּ לָמוֹ*, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, *דָּמַה לִּי*, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate *לֹא-יִשְׂעֶם-לִי*, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which *לֹא-יִשְׁכְּבוּ לָמוֹ*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, *יָהָרַב לִי*, *he shall perish for himself*, i. e. shall perish; Job 19: 29, *גִּירוּ לָכֶם*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass *בִּלְדִּי*, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, *מְלֵאָה לָּהּ*, *full for itself*, i. e. full; Ps. 144: 2, *מִפְדָּלִי-לִי*, *my deliverer for me*, i. e. my deliverer.

547. OF PREPOSITIONS. The prepositions *בְּ* and *מִן* are sometimes pleonastic.

(a) *בְּ*; as Ex. 32: 22, 'thou knowest this people that *בְּרָע הֵוא*, *they are evil*,' lit. that they are in evil; Hos. 13: 9, *בִּי-בִי בְּעֶזְרִי*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, *אֵךְ בָּךְ אֱלֹהִים*, *only thou [art] God*, or *only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

Note. The name of *Beth essentiae* is also extended to *בְּ* used in cases like the following; as Ps. 118: 7, *יְהוָה בְּעֶזְרִי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 13: 35.

(b) *מִן*; as Deut. 15: 7, 'a poor man *מִן-אֶחָיו*, *one of thy brethren*,' lit. from one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31: 36, *בָּיָהָר לוֹ* *it was hot to him*, viz. *אַף* *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where *אַף* is expressed. So 1 Sam. 24: 11, *וַתִּתְּנוּ עֵינַי*, *and it pitied thee*, i. e. mine eye (*עֵינַי*) pitied; comp. Gen. 45: 20. Deut. 7: 16, etc. where *עֵינַי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *יְהוָה*, *אֱלֹהִים*, etc.; e. g. Prov. 10: 24, *הַיְהוָה יִתֵּן* *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *בָּרָהּ* *she bore*, i. e. children; *בָּרַח* *he concluded*, viz. *בְּרִיחַ* *an agreement*; *נָטָה* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent*; *נָשָׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *עָרַךְ* *he arranged*, i. e. *מִגִּים* *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, *עֵינֶיךָ יוֹנִים* *thine eyes* [are the eyes] *of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *אַלְפָּה כֶּסֶף*, *a thousand* [shekels] *of silver*; *עֶשְׂרֵה זָהָב*, *ten* [shekels] *of gold*; *שֵׁשׁ עֶשְׂרִים* *six* [ephahs] *of barley*; *שְׁנַיִם לֶחֶם* *two* [loaves] *of bread*; comp. § 463. So in respect to time; as *בְּאַחַד* *on the first* [day] *of the month*. Gen. 8: 15. Ex. 12: 18. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, *לְהַחְיֵיהֶם*, *to preserve* [them] *alive*, etc., instead of *לְהַחְיֵיהֶם*; Ex. 15: 2, 'Jehovah is my strength, *וְזִמְרָתִי* *and* [my] *song*,' *וְזִמְרָתִי*; Ps. 40:

10, 11. 66: 6, etc. (e) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיִּרְעֵם *observed* them,' for וַיִּרְעֵם; so perhaps Ps. 137: 5, 'let my right hand וְהִשְׁכַּח *forget* [me]'; 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land אֲשֶׁר *is* not theirs'; Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send אֲשֶׁר [by the hand of him whom] *thou wilt send*.' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] אֲשֶׁר *I have mingled*;' Gen. 3: 13, מַה-זֶּה עָשִׂיתָ, *what is this [which] thou hast done?*

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way בְּדֶה [in which] *they go*;' Job 3: 3, 'perish the day בִּי [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, זוֹרֵה הוּא שָׁם [where] *he arose*. (e) Sometimes even the pronoun which אֲשֶׁר would qualify is also omitted; as Ps. 4: 8, 'more than in the time [בִּי] *their corn and new wine increase*, etc. Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheōl takes away הַטְּטָא [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety לִי [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, אֶל הַבְּרִיכוֹתֵי לִי *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, בִּירְעוֹם אֲנִי, *for naked [am] I*; 4: 13, גָּדוֹל *great [is] my iniquity*, etc.

555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, when I behold the heavens, אָמַר אֲנִי *I exclaim*, Lord, what is man! 10: 4, 'the wicked in his pride [אָמַר *has said*], בְּלִי-יָרֵשׁ [Jehovah] *will not punish*;' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, אָמַר, i. e. [אָמַר].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 577. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27: 24, אֶתְּהָא זֶה בְּנִי, *art thou my very son*, for הֲאֶתְּהָא; 3: 1, אֲנִי בִי, *is it so then that*, for הֲאֲנִי בִי; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a *negative* interrogation before לֹא; as Jon. 4: 11, וְלֹא אֶחָד, *and should not I spare Nineveh?* instead of הֲלֹא; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, וְלֹא תִשְׁמֹר, *and wilt thou not keep watch* over my sins? So also before אֲלֵ, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, וְלֹא תִגָּדַע, *let [not] any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted וְהַמֵּתִי, *shall [not] always perish*;' Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but*, etc.; e. g. Ps. 44: 19, 'our heart has not turned back from thee, וְלֹא אָשָׁרְנוּ, *nor our steps declined*;' Is. 41: 28, וְיָשִׁיבוּ, *NOR did any answer*, or BUT none gave answer; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions בְּ, לְ, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix בְּ; as Ps. 66: 17, אֶגְדִּי בִּי-קְרָאתִי, *I cried to him [with] my mouth*, for בְּיָדִי; 12: 3. 17: 10, 13, 14. 60: 7, 'help me בְּיְמִינְךָ *[with] thy right hand*;' 108: 7. 109: 2, etc. Note also that the prefix בְּ, when used as a conjunction, usually excludes בְּ; as Am. 9: 11,

בְּיָמֵי עוֹלָם, *as [in] the days of old*, for בְּבִיּוֹרִי. (b) The prefix הָ; *as* Prov. 27: 7, נָפֶשׁ רָעָבָה, [*to the hungry soul*, for הָנֶפֶשׁ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man מִן שֶׁיֵּאָכֵל [*than that he should eat*,' for מִן שֶׁיֵּאָכֵל.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

(a) The copulative Vav; *as* Gen. 31: 2, תָּמוּל שְׁלֹשׁוֹם *yesterday [and] the day before*; Judg 19: 2, וְיָמִים אַרְבָּעָה חֳדָשִׁים, *a year [and] four months*; Hab. 3: 11, שָׁמֶשׁ יָרָה, *sun [and] moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndetic construction occurs principally in poetry, or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, *or*; *as* 2 K. 9: 32, שְׁנַיִם שְׁלֹשָׁה *two [or] three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, *as*; Is. 21: 8, וַיִּקְרָא אֶרְיָה *he will roar [as] a lion*; Ps. 11: 1, נֹדֵדוּ הָרְכָם צִפּוֹר, *fly to your mountain [as] a bird*; Is. 51: 12, 'who shall be made הָצִיר [*as*] grass'; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כִּי *so*, the first member often omits כִּי; *as* Is. 55: 9, 'for [*as*] the heavens are higher than the earth, כִּי *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; *as* Ps. 9: 21, 'the nations shall know אֲנֹשֵׁי הָבָה, [*that*] they are mere men,' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; *as* Ps. 24: 1, יְיָ-הוֹדָה 'Jehovah's is the earth and all that is in it, [*Jehovah's is*] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אֲנִי-כִי 'I am a worm and no man, [*I am*] the scorn of men,' *so* אֲתִידָה, in v. 10. (c) A verb; *as* Ps. 23: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndetic construction*, i.e. without the σύνδεσμος or conjunction.

[*do I call*];' 13: 3. עַר אָנֶה אֲשִׁיחַ, 'how long shall I have anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings shall behold and rise, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. 10: 5, לָמָּה, 'why, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָּ, see § 558. (e) A preposition; as Job 12: 12, בְּיָשִׁיעִים, *with the aged* is wisdom, וְאֶרְךָ and [*with*] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהָיִיכָל and [to] the temple, 'for וְהָיִיכָל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל, 'from the God of thy father—וְאֵת שָׁמַיִם and [*from*] the Almighty,' for מֵאֵת; Ps. 22: 2, 'why art thou distant דְּבָרִי [*from*] the words of my cry,' for מִדְּבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how how shall [*my glory*] be profaned, for I will not give בְּבָרִי, *my glory* to another?' And so often.

Remark. These principles of ellipsis are by no means limited to poetry; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, וַיִּשָּׁב, בְּהִצְוֹתוֹ—וַיָּשָׁב, *when he strove—and returned*; Gen. 39: 18, כִּתְּהִימִי קוֹלִי וְאֶקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדְּרֵ־אָב וּבָרִיחַ אֵם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versâ*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, 'I am Jehovah who made the universe,—*HE* frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. 8: 17 (Kethib), 'I love אֶהְבֵּיהֶם, *HER* lovers, i. e. those who love me; Mic. 1: 2, 'hear ye people, כֹּלֵם *all of them*, i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מַקְרִי רִמִּים עֲנִיתָנִי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13; Ps. 74: 7, לְאַרְץ הָאֱלֹהִים מִשְׁכֵּן שָׁמֶד, *to the earth have they [cast down and] defiled thy dwelling*; 1 Sam. 10: 9, וַיִּהְיֶה-לֵּב אֱלֹהִים לִב אֲחֵר, *and God changed [his heart and gave] to him another heart*; 1 Chr. 12: 17, הֲרַמּוּתִּי לְצָרִי, *but if to deceive [and betray] me to my enemies*; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. 65: 9, 'thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice, 'where *outgoings* cannot be predicated of evening; Gen. 2: 1, 'the heavens, and the earth, and all אֲבֹתָם *the host of them*, i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלַמֹּצֵיִם *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice; comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, *ἐν διὰ δύοιν*, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, תָּהוּ וְבוּיָה, *desolate and empty*; 4: 12, נָגַד וְנָגַד, *a fugitive and a vagabond*; 18: 27, עָפָר וְעָפָר, *dust and ashes*; Job 30: 19. Is. 28: 10, צוֹ לִצְרוֹ וְצוֹ לִצְרוֹ, *law here and law there, precept here and precept there*; 24: 17, פֶּחַד וְפֶחַח וְפֶחַח, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צֶמֶחַ the stalk yields no קֶמֶחַ meal; Is. 5: 7, 'and he looked לְמִשְׁפָּט *for equity*, and lo מִשְׁפָּחַה *shedding of blood*, for צִדְקָה *righteousness*, and lo בְּעִנְיָה *the cry of the oppressed*;' 7: 9, 'if לֹא תִאֱמָנוּ *ye will not believe*, then לֹא תִאֱמָנוּ *ye shall not be established*;' 61: 3, 'he shall appoint יָפָר תְּחַת אֲפָר, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παροχη* and *παρωνυμία*; the Latins, *agnominatio*.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, מוֹצֵאֵי וּמִבְּאֵי, where מוֹצֵא stands for מְבֹא; Ps. 32: 1, נִשְׁוִי-פָשַׁע בְּסוּי-הַטָּהָה, where נִשְׁוִי stands for נִשְׁוָה. See Mic. 1: 8. Ezek. 4: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come בְּשֹׁר מַשְׁחִי, as destruction from the Almighty'; Jer. 51: 2, 'I will send against Babylon זָרִים *barbarians*, וְיִרְוּהָ and they shall scatter her'; Is. 32: 7, בְּזִי בְּזִי, 'the armour of the crafty is evil'; Ezek. 7: 6, בָּא בָּא הַקֵּץ הַקֵּץ אֵלֶיךָ, 'the end is come, come is the end, it is waked up against thee'; Is. 1: 23, כְּרָרִים שִׁבְרֶיךָ thy princes are revolters, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַסִּירִים of thorns under הַסִּיר a pot'; Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty עֲגִירִים, asses' colts, and had thirty עִירִים, cities'; 15: 16, 'with the jaw bone of the ass, have I slain הַמִּוֶּרֶת הַמִּוֶּרֶת one heap two heaps'; 1 Sam. 1: 24, 'and הַנֶּזֶר הַנֶּזֶר the lad was yet a lad'; Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod שֶׁקֶד of the almond tree. Then God said, Well, for שֶׁקֶד I watch over, etc.

(f) Proper names are frequently made the occasion of paronomasia; as Mic. 1: 10, בָּכוּ אֶל תִּבְכּוּ, in *Acco weep not*, בְּבֵית לְעִפְרָה in *Beth Leaphra* roll thyself עָפָר in the dust; 1: 14, 'the houses of Achzib אֶחְזִיב are liars'; Zeph. 2: 4, עֲזוּבָה, *Gaza is forsaken*; Gen. 9: 27, 'God יַפְתָּ לְגִפְתָּ will enlarge *Japhet*'; 49: 8, יְהוּדָה, 'O *Judah*, thy brethren יִרְדּוּ shall praise thee'; 49: 16, דָּן דָּן, *Dan shall judge*; 49: 19, גָּד גָּדוֹר גָּדוֹר, *Gad, a host shall press upon him*; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, ἀψαι τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς *let the dead bury their own dead*; see above in e. In Latin are found *capitur Capua, cremetur Cremona*; and Cicero exclaims (*in Verrem* IV. 24), *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל (קָטַל)	קָטַל (קָטַל)
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה (etc.)	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכֹוב (נִקְטָל)	הִקְטַל (קָטַל)	קָטַל (קָטַל)
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1	אֶקְטַל	אֶרְכַּב	אֶקְטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטַלְנָה	רָכַבְנָה	הִקְטַלְנָה	קָטַלְנָה
Part. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
pass.		קָטוּל	רָכֹוב	נִקְטָל	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגֵר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגֵרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ (יָלַדְתָּ)	יָלַדְתָּ	יָגֵרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ (יָלַדְתְּ)	יָלַדְתְּ	יָגֵרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי (יָלַדְתִּי)	יָלַדְתִּי	יָגֵרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגֵרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגֵרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגֵרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגֵרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל	יִשְׁכֵּן	
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל	תִּשְׁכֵּן	
	2 m.	תִּשְׁפַּל	תִּשְׁאֵל	etc.	
	2 f.	תִּשְׁפְּלִי	תִּשְׁאֲלִי	(derived from שָׁכַן, שִׁכַּן)	
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפְּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שָׁאוֹל		
	pass.		שָׁאוֹל		

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עָמַד	נִעְמַד	הֶעֱמִיד	הִעְמַד
	עָמְדָה	נִעְמְדָה	הֶעֱמִידָה	הִעְמַדָה
	עָמְדָתְךָ	נִעְמְדָתְךָ	הֶעֱמִידָתְךָ	הִעְמַדָתְךָ
	עָמְדָתְךָ	נִעְמְדָתְךָ	הֶעֱמִידָתְךָ	הִעְמַדָתְךָ
	עָמְדָתִי	נִעְמְדָתִי	הֶעֱמִידָתִי	הִעְמַדָתִי
Plur.	עָמְדוּ	נִעְמְדוּ	הֶעֱמִידוּ	הִעְמַדוּ
	עָמְדָתֶם	נִעְמְדָתֶם	הֶעֱמִידָתֶם	הִעְמַדָתֶם
	עָמְדָתָם	נִעְמְדָתָם	הֶעֱמִידָתָם	הִעְמַדָתָם
	עָמְדָנוּ	נִעְמְדָנוּ	הֶעֱמִידָנוּ	הִעְמַדָנוּ
Inf. abs.	עֹמֵד	נִעְמֹד	הֶעֱמִיד	
const.	עֹמֵד	הֶעֱמֵד	הֶעֱמִיד	הִעְמַד
Fut.	יִעְמַד יִחְזַק	יִעְמַד	יִעְמִיד	יִעְמַד
	תִּעְמַד תִּחְזַק	תִּעְמַד	תִּעְמִיד	תִּעְמַד
	תִּעְמַד תִּחְזַק	תִּעְמַד	תִּעְמִיד	תִּעְמַד
	תִּעְמְדִי תִּחְזְקִי	תִּעְמְדִי	תִּעְמְדִי	תִּעְמְדִי
	אֵעְמַד אֶחְזַק	אֵעְמַד	אֵעְמִיד	אֵעְמַד
Plur.	יִעְמְדוּ יִחְזְקוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ
	תִּעְמְדֶנָּה תִּחְזְקֶנָּה	תִּעְמְדֶנָּה	תִּעְמְדֶנָּה	תִּעְמְדֶנָּה
	תִּעְמְדוּ תִּחְזְקוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ
	תִּעְמְדֶנָּה תִּחְזְקֶנָּה	תִּעְמְדֶנָּה	תִּעְמְדֶנָּה	תִּעְמְדֶנָּה
	נִעְמַד נִחְזַק	נִעְמַד	נִעְמִיד	נִעְמַד
Fut. apoc.			יִעְמַד	
Imp.	עֹמֵד חֲזַק	הֶעֱמַד	הֶעֱמַד	
	עֹמְדִי חֲזְקִי	הֶעֱמְדִי	הֶעֱמְדִי	
Plur.	עֹמְדוּ חֲזְקוּ	הֶעֱמְדוּ	הֶעֱמְדוּ	
	עֹמְדֶנָּה חֲזְקֶנָּה	הֶעֱמְדֶנָּה	הֶעֱמְדֶנָּה	
Part. act.	עֹמֵד		מֵעֲמִיד	
pass.	עֹמֵד	נִעְמֵד		מֵעֲמַד

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. (תדל)	תָּדַל	תָּגַר	נִהְפָּךְ	הִתְחַסֵּיר	הִתְהַפָּךְ
3 f.	תָּדַלָה	תָּגְרָה	נִהְפָּכָה	הִתְחַסֵּירָה	הִתְהַפָּכָה
2 m.	תָּדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	תָּדַלְתְּ				
1.	תָּדַלְתִּי				
3 (plur.)	תָּדַלוּ		נִהְפָּכוּ	הִתְחַסֵּירוּ	הִתְהַפָּכוּ
2 m.	תָּדַלְתָּם		etc.		
2 f.	תָּדַלְתֶּן				
1.	תָּדַלְנִי				
Inf. abs.	תִּדּוֹל	תִּגּוֹר		הִתְחַסֵּיר	
const.	תִּדּוֹל	תִּגּוֹר	הִתְהַפָּךְ	הִתְחַסֵּיר	הִתְהַפָּךְ
Fut.	יִתְדַּל	יִתְגַּר	יִהְיֶה	יִתְחַסֵּיר	יִתְהַפָּךְ
3 f.	תִּתְדַּל	תִּתְגַּר	תִּתְהַפָּךְ	תִּתְחַסֵּיר	תִּתְהַפָּךְ
2 m.	תִּתְדַּלְתָּ	תִּתְגַּרְתָּ	etc.	etc.	etc.
2 f.	תִּתְדַּלְתְּ	תִּתְגַּרְתְּ			
1	אֶתְדַּל	אֶתְגַּר			
3 m. (pl.)	יִתְדַּלוּ	יִתְגַּרוּ			
2 f.	תִּתְדַּלְנָה	תִּתְגַּרְנָה			
2 m.	תִּתְדַּלּוּ	תִּתְגַּרוּ			
2 f.	תִּתְדַּלְנָה	תִּתְגַּרְנָה			
1	נִתְדַּל	נִתְגַּר			
Imper. 2 m.	תִּדּוֹל	תִּגּוֹר	הִתְהַפָּךְ	הִתְחַסֵּר	
2 f.	תִּדּוֹלִי	תִּגּוֹרִי	הִתְהַפָּכִי	etc.	
2 m. (pl.)	תִּדּוֹלוּ	תִּגּוֹרוּ	הִתְהַפָּכוּ		
2 f.	תִּדּוֹלְנָה	תִּגּוֹרְנָה	הִתְהַפָּכְנָה		
Part. act.	תִּדּוֹל	תִּגּוֹר		מִתְחַסֵּיר	
pass.		תִּגּוֹר	נִהְפָּךְ		מִתְהַפָּךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc.
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf. abs.		שָׁמַעַתְּ	נִשְׁמַעַתְּ	שָׁמַעַתְּ
	const.	שָׁמַעַתְּ	הִשְׁמַעַתְּ	שָׁמַעַתְּ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע)
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc.
	2 m.	תִּשְׁמַעַתְּ	תִּשְׁמַעַתְּ	תִּשְׁמַעַתְּ
	2 f.	תִּשְׁמַעִי	תִּשְׁמַעִי	תִּשְׁמַעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמַעוּ	תִּשְׁמַעוּ	תִּשְׁמַעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַעַתְּ	נִשְׁמַעַתְּ	נִשְׁמַעַתְּ
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַעַתְּ	הִשְׁמַעַתְּ	(שָׁמַעַתְּ)
	2 f.	שָׁמַעִי	הִשְׁמַעִי	etc.
	2 m. (plur.)	שָׁמַעוּ	הִשְׁמַעוּ	שָׁמַעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part. act.		(שָׁמַעַתְּ)		(מִשְׁמַעַתְּ)
pass.		שָׁמַעַתְּ	נִשְׁמַעַתְּ (נִשְׁמַעַתְּ)	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע (הִשְׁתַּמַּע)	הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה (etc.)	הִשְׁתַּמְעָה
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעַת	הִשְׁמִיעַת	הִשְׁמְעַת	הִשְׁתַּמְעַת
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמְעֶתֶן	הִשְׁמִיעֶתֶן	הִשְׁמְעֶתֶן	הִשְׁתַּמְעֶתֶן
שָׁמַעְנוּ	הִשְׁמִיעֵנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

	הִשְׁמִיעַ		הִשְׁתַּמַּע
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע (יִשְׁתַּמַּע)	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע (etc.)	תִּשְׁתַּמַּע
תִּשְׁמַעַת	תִּשְׁמִיעַת	תִּשְׁמַעַת	תִּשְׁתַּמַּעַת
תִּשְׁמְעוּ	תִּשְׁמִיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְעוּ
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמְעוּ	תִּשְׁמִיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

נִשְׁמַע

הִשְׁמִיעַ	הִשְׁתַּמַּע (הִשְׁתַּמַּע)
הִשְׁמִיעוּ	הִשְׁתַּמְעוּ (etc.)
הִשְׁמִיעַת	הִשְׁתַּמַּעַת
הִשְׁמִיעְנָה	הִשְׁתַּמַּעְנָה

מִשְׁמִיעַ

מִשְׁתַּמַּע (מִשְׁתַּמַּע)

מִשְׁמַע

מִשְׁמַע

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הֵאָכִיל	הֵאָכַל
	3 f.	(regular)	(regular)	(as פִּ Gutt.)	(as פִּ Gutt.)	(as פִּ Gutt.)
Inf.	abs.	אָכּוּל	אָמוּר			
	const.	אָכַל	אָמַר	הֵאָכַל	הֵאָכִיל	הֵאָכַל
Fut.	3 m.	יֵאָכַל	יֵאָמַר	יֵאָכַל	יֵאָכִיל	יֵאָכַל
	3 f.	תֵּאָכַל	תֵּאָמַר	תֵּאָכַל	(etc.)	(etc.)
	2 m.	תֵּאָכַל	תֵּאָמַר	תֵּאָכַל		
	2 f.	תֵּאָכְלִי	תֵּאָמְרִי	תֵּאָכְלִי		
	1	אֵכֹל	אֹמַר	יֵאָכַל		
Plur.	3 m.	יֵאָכְלוּ	יֵאָמְרוּ	יֵאָכְלוּ		
	3 f.	תֵּאָכְלֶנָּה	תֵּאָמְרֶנָּה	תֵּאָכְלֶנָּה		
	2 m.	תֵּאָכְלוּ	תֵּאָמְרוּ	תֵּאָכְלוּ		
	2 f.	תֵּאָכְלֶנָּה	תֵּאָמְרֶנָּה	תֵּאָכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נֹאכַל		
<i>Fut. apoc.</i>					יֵאָכַל	
Imp.	2 m. (sing.)	אֵכֹל	אֹמַר	הֵאָכַל	הֵאָכִיל	
	2 f.	אֵכְלִי	אֹמְרִי		(etc.)	
	2 m. (plur.)	אֵכְלוּ	אֹמְרוּ			
	2 f.	אֵכְלֶנָּה	אֹמְרֶנָּה			
Part.	act.	אֹכֵל (אֹמֵר)			מֵאָכִיל	
	Pass.	אֹכּוּל		נֹאכַל		מֵאָכַל

The *derivative* conjugations of verbs פִּאֵ are declined in the same manner as those of פִּ *Guttural*; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אָכַל, Pual אֵכַל, Hithp. הִתְאָכַל; compare verbs פִּ *Guttural*, עָצַר and חָזַק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבַּחַהּ	הוֹשִׁיבָהּ	הוֹשַׁבָהּ
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִשְׁבַּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יֹרֵשׁ		הוֹרֵשׁ	
const.	שֹׁבֵת (יָבֵשׁ)	רֹשֶׁת (יָבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשֵּׁב	יִרְשׁ (יָרֵשׁ)	יִנְשַׁב	יֹהַשִּׁיב	יֹהַשֵּׁב
3 f.	תִּשֵּׁב (etc.)	תִּירְשׁ (etc.)	תִּנְשַׁב	תֹּהַשִּׁיב	תֹּהַשֵּׁב
2 m.	תִּשֵּׁב	תִּירְשׁ	תִּנְשַׁב	תֹּהַשִּׁיב	תֹּהַשֵּׁב
2 f.	תִּשְׁבִּי	תִּירְשִׁי	תִּנְשְׁבִי	תֹהַשִּׁיבִי	תֹהַשֵּׁבִי
1	אֵשֵׁב	אִירְשׁ	אִנְשַׁב	אֹהַשִּׁיב	אֹהַשֵּׁב
3 m. (plur.)	יִשְׁבּוּ	יִירְשׁוּ	יִנְשְׁבוּ	יֹהַשִּׁיבוּ	יֹהַשֵּׁבוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשְׁבְּנָה	תֹהַשִּׁיבְנָה	תֹהַשֵּׁבְנָה
2 m.	תִּשְׁבּוּ	תִּירְשׁוּ	תִּנְשְׁבוּ	תֹהַשִּׁיבוּ	תֹהַשֵּׁבוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּנְשְׁבְּנָה	תֹהַשִּׁיבְנָה	תֹהַשֵּׁבְנָה
1	נִשֵּׁב	נִירְשׁ	נִנְשַׁב	נֹהַשִּׁיב	נֹהַשֵּׁב
Fut. apoc.				יֹהַשֵּׁב	
Imp. m. (sing.)	שֵׁב (רֵשׁ)	יִרְשׁ (רֵשׁ)	הִנְשַׁב	הוֹשִׁיב	
f.	שְׁבִי	יִרְשִׁי	הִנְשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יִרְשׁוּ	הִנְשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבְנָה	יִרְשְׁנָה	הִנְשְׁבְנָה	הוֹשִׁיבְנָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁוּב	יֹרֹשׁ	נוֹשֵׁב		מוֹשַׁב

		Kal.	Hiphil.
Praet.	3 m. (sing.)	יָטַב (הֵטִיב)	הִיטִיב
	3 f.	regular	הִיטִיבָהּ
	3 (plur.)		הִיטִיבוּ
Inf.	abs.	יָטוּב	
	const.	יָטַב	הִיטִיב
Fut.	3 m.	יִטַּב } יִיטַב (יִטִּיב)	יִיטִיב
	3 f.	תִּיטַב	תִּיטִיב
	2 m.	תִּיטַב	תִּיטִיב
	2 f.	תִּיטְבִי	תִּיטִיבִי
	1	אִיטַב	אִיטִיב
	3 m. (pl.)	יִיטְבוּ	יִיטִיבוּ
	3 f.	תִּיטְבְּנָה	תִּיטִיבְנָה
	2 m.	טִיטְבוּ	תִּיטִיבוּ
	2 f.	תִּיטְבְּנָה	תִּיטִיבְנָה
	1	נִיטַב	נִיטִיב
Fut. apoc.		יִיטָצֵר	יִיטַב
Imp.	m. (sing.)	יָטַב	הִיטַב
	f.	יָטְבִי	הִיטִיבִי
	m. (plur.)	יָטְבוּ	הִיטִיבוּ
	f.	יִטְבְּנָה	הִיטִיבְנָה
Part. act.		יֹטֵב	מִיטִיב
	pass.	יָטוּב	

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָטַב, Pual יָטַב, Hithpael הִיטִיב. Hophal conforms to the model in Par. VIII; e. g. יִיטַב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פִּי from those of the I. class.

	Kal.	Kal.
	יָצַח	יָצַק
	regular.	etc.
	יָצוּחַ	יָצוּק
		יָצַק
	יָצַח	יָצַק
	תָּצַח	תָּצַק
	תָּצַח	תָּצַק
	תָּצַחְתִּי	תָּצַקְתִּי
	אָצַח	אָצַק
	יָצָחוּ	יָצָקוּ
	תָּצַחְנָה	תָּצַקְנָה
	תָּצָחוּ	תָּצָקוּ
	תָּצַחְנָה	תָּצַקְנָה
	נָצַח	נָצַק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הִנָּצַח, Hoph. הִנָּצַח, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f. [regular]		[regular]	נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 m.			נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 f.			נָגַשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
	1			נָגַשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נָגַשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
	2 m.			נָגַשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם
	2 f.			נָגַשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן
	1			נָגַשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נִפּוֹל	נִגַּשׁ	הִנָּגַשׁ	הִגִּישׁ	
	const.	נִפְּלָה	נִגַּשְׁתָּ		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
3 f.		תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 m.		תִּפֹּל	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 f.		תִּפֹּלִי	תִּגַּשִּׁי	תִּנָּגַשִּׁי	תִּגִּישִׁי	תִּגָּשִׁי
1		אִפֹּל	אִגַּשׁ	אִנָּגַשׁ	אִגִּישׁ	אִגָּשׁ
3 m. (plur.)		יִפְּלוּ	יִגַּשׁוּ	יִנָּגַשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
3 f.		תִּפְּלֶנָּה	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
2 m.		תִּפְּלוּ	תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
2 f.		תִּפְּלֶנָּה	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
1		נִפְּלָה	נִגַּשְׁתִּי	נִנָּגַשְׁתִּי	נִגִּישְׁתִּי	נִגָּשְׁתִּי
Fut. apoc.					יִגַּשׁ	
Imp.	m.	נִפֹּל	גַּשׁ	הִנָּגַשׁ	הִגַּשׁ	
	f. [regular.]		גַּשִּׁי	הִנָּגַשִּׁי	הִגַּשִּׁי	
	m. (plur.)		גַּשׁוּ	הִנָּגַשׁוּ	הִגַּשׁוּ	
	f.		גַּשְׁנָה	הִנָּגַשְׁנָה	הִגַּשְׁנָה	
Part.	act.	נוֹפֵל	נוֹגֵשׁ		מוֹגֵשׁ	
	pass.		נִגַּשׁ	נָגַשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סָב	סָבַב	נָסַב (נָהַל)	הִסָּב (הִסֵּב)
3 f.	סָבָה	סָבַבָּה	נָסְבָה	הִסָּבָה
2 m.	סָבוֹת	סָבַבְתָּ	נָסְבוֹת	הִסָּבוֹת
2 f.	סָבוֹת	סָבַבְתְּ	נָסְבוֹת	הִסָּבוֹת
1	סָבוֹתִי	סָבַבְתִּי	נָסְבוֹתִי	הִסָּבוֹתִי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוּתֶם	סָבַבְתֶּם	נָסְבוּתֶם	הִסָּבוּתֶם
2 f.	סָבוּתְךָ	סָבַבְתְּךָ	נָסְבוּתְךָ	הִסָּבוּתְךָ
1	סָבוּנוּ	סָבְבוּנוּ	נָסְבוּנוּ	הִסָּבוּנוּ
Inf. abs.	סָבוּב		הִסָּב	הִסָּב
const.	סָב (לִּבֵּל)		הִסָּב (לִּהְיוֹל)	הִסָּב
Fut.	יִסָּב	יִסָּב	יִסָּב (יִדָּם)	יִסָּב (יִתָּם)
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
1	אִסָּב	אִסָּב	אִסָּב	אִסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ (יִתָּמוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נָסַב	נָסַב	נָסַב	נָסַב
Fut. conv.	וְיִסָּב			וְיִסָּב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְפוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סוֹבֵב			מִסָּב
pass.	סוֹבֵב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Pulpal.
הוֹסֵב (הָשֵׁם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבִים	סוֹבְבִים	סוֹבְבִים	סִבֵּבִים	סִבֵּבִים
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבֵּבּוֹת	סִבֵּבּוֹת
הוֹסֵבֹתִי	סוֹבְבֹתִי	סוֹבְבֹתִי	סִבֵּבֹתִי	סִבֵּבֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבֵּבוּ	סִבֵּבוּ
הוֹסֵבוֹתֶם	סוֹבְבוֹתֶם	סוֹבְבוֹתֶם	סִבֵּבוֹתֶם	סִבֵּבוֹתֶם
הוֹסֵבוּתָן	סוֹבְבוּתָן	סוֹבְבוּתָן	סִבֵּבוּתָן	סִבֵּבוּתָן
הוֹסֵבוּנוּ	סוֹבְבוּנוּ	סוֹבְבוּנוּ	סִבֵּבוּנוּ	סִבֵּבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יָפֵחַ)	יוֹסֵבֵב	יוֹסֵבֵב	יוֹסֵבֵב	יוֹסֵבֵב
הוֹסֵבָה	הוֹסֵבָבָה	הוֹסֵבָבָה	הוֹסֵבָבָה	הוֹסֵבָבָה
הוֹסֵבִים	הוֹסֵבִיבִים	הוֹסֵבִיבִים	הוֹסֵבִיבִים	הוֹסֵבִיבִים
הוֹסֵבוֹת	הוֹסֵבוֹבּוֹת	הוֹסֵבוֹבּוֹת	הוֹסֵבוֹבּוֹת	הוֹסֵבוֹבּוֹת
הוֹסֵבוֹתִי	הוֹסֵבוֹבּוֹתִי	הוֹסֵבוֹבּוֹתִי	הוֹסֵבוֹבּוֹתִי	הוֹסֵבוֹבּוֹתִי
הוֹסֵבוּ	הוֹסֵבוּבּוּ	הוֹסֵבוּבּוּ	הוֹסֵבוּבּוּ	הוֹסֵבוּבּוּ
הוֹסֵבוֹתֶם	הוֹסֵבוֹבּוֹתֶם	הוֹסֵבוֹבּוֹתֶם	הוֹסֵבוֹבּוֹתֶם	הוֹסֵבוֹבּוֹתֶם
הוֹסֵבוּתָן	הוֹסֵבוּבּוֹתָן	הוֹסֵבוּבּוֹתָן	הוֹסֵבוּבּוֹתָן	הוֹסֵבוּבּוֹתָן
הוֹסֵבוּנוּ	הוֹסֵבוּבּוֹנוּ	הוֹסֵבוּבּוֹנוּ	הוֹסֵבוּבּוֹנוּ	הוֹסֵבוּבּוֹנוּ

סוֹבֵב

סִבֵּב

סוֹבְבִי

סִבֵּבִי

סוֹבְבוּ

סִבֵּבוּ

סוֹבְבוֹתָנָה

סִבֵּבוֹתָנָה

מִסֻּבֵּב

מִסִּבֵּב

מִסֻּבֵּב

מִסֻּבֵּב

מִסִּבֵּב

		Kal.	Kal.	Niphal.	Hiphil.
Praet.	3 m. (sing.)	קָם	מָת	נָקום	הִקִּים
	3 f.	קָמָה	מָתָה	נָקומָה	הִקִּימָה
	2 m.	קָמַת	מָתָה	נָקומֹת	הִקִּימוֹת
	2 f.	קָמַת	מָת	נָקומֹת	הִקִּימוֹת
	1	קָמַתִּי	מָתִי	נָקומֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקומוּ	הִקִּימוּ
	2 m.	קָמַתֶּם	מָתֶם	נָקומוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמַתֶּן	מָתֶן	נָקומוֹתֶן	הִקִּימוֹתֶן
	1	קָמַנִּי	מָתַנִּי	נָקומוֹנִי	הִקִּימוֹנִי
Inf.	abs.	קום	מות		הִקֵּם
	const.	קוּם	מוּת	הִקּוּם	הִקִּים
Fut.	3 m. (sing.)	יָקוּם	יָמוּת	יָקוּם	יָקִים
	3 f.	תָּקוּם	(etc.)	תָּקוּם	תָּקִים
	2 m.	תָּקוּם		תָּקוּם	תָּקִים
	2 f.	תָּקוּמִי		תָּקוּמִי	תָּקִימִי
	1	אָקוּם		אָקוּם	אָקִים
	3 m. (plur.)	יָקוּמוּ		יָקוּמוּ	יָקִימוּ
	3 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	2 m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ
	2 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	1	נָקוּם		נָקוּם	נָקִים
Fut. apoc.		יָקֵם	יָמָה		יָקֵם
Imp.	2 m. (sing.)	קוּם	מוּת (מָה)	הִקּוּם	הִקֵּם
	2 f.	קוּמִי	(etc.)	הִקּוּמִי	הִקֵּמִי
	2 m. (plur.)	קוּמוּ		הִקּוּמוּ	הִקֵּמוּ
	2 f.	קֻמְנָה		הִקּוּמְנָה	הִקֵּמְנָה
Part. act.		קָם	מָת		מִקֵּם
pass.		קוּם		נָקוּם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמָתֶם	קוֹמְמָתֶם	קוֹמְמָתֶם
הוֹקְמָתָן	קוֹמְמָתָן	קוֹמְמָתָן
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ

Kal.
בָּן
בָּנָה
בָּנֶת
בָּנֶת
בָּנֶתִי
בָּנוּ
בָּנֶתֶם
בָּנֶתָן
בָּנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹקֵם	יִקְוֵם	יִקְוֵם
הוֹקֵם	תִּקְוֵם	תִּקְוֵם
הוֹקֵם	תִּקְוֵם	תִּקְוֵם
הוֹקְמִי	תִּקְוְמִי	תִּקְוְמִי
אֹקֵם	אִקְוֵם	אִקְוֵם
יֹקְמוּ	יִקְוְמוּ	יִקְוְמוּ
תֹּקְמָנָה	תִּקְוְמָנָה	תִּקְוְמָנָה
הוֹקְמוּ	תִּקְוְמוּ	תִּקְוְמוּ
תֹּקְמָנָה	תִּקְוְמָנָה	תִּקְוְמָנָה
נֹקֵם	נִקְוֵם	נִקְוֵם

בֶּן
בִּין
יִבִּין
תִּבִּין
תִּבִּין
תִּבִּינִי
אִבִּין
יִבִּינוּ
תִּבִּינָנָה
תִּבִּינוּ
תִּבִּינָנָה
נִבִּין

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמָנָה
מְקוֹמִים
מֹקֵם
מְקוֹמִים

בֶּן
בִּין
בִּינִי
בִּינוּ
בֶּן

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצָא	נִמְצָא	מָצָא
	3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה
	2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ
	2 f.	מָצָאתְּ	נִמְצָאתְּ	מָצָאתְּ
	1	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
	2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
	1	מָצָאנוּ	נִמְצָאנוּ	מָצָאנוּ
Inf.	abs.	מִצּוֹ		מִצָּא
	const.	מִצָּא	הִמְצָא	מִצָּא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
	2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
	2 m. (plur.)	מִצְאוּ	הִמְצְאוּ	מִצְאוּ
	2 f.	מִצְאֶנָּה	הִמְצְאֶנָּה	מִצְאֶנָּה
Part.	act.	מוֹצָא		מִמְצָא
	pass.	מִצּוֹ	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּאֵה	הִמְצִיֵּאֵה	etc. הִמְצָאֵה	הִתְמַצָּאֵה
מִצָּאֵת	הִמְצִיֵּאֵת	הִמְצָאֵת	הִתְמַצָּאֵת
מִצָּאֵת	הִמְצִיֵּאֵת	הִמְצָאֵת	הִתְמַצָּאֵת
מִצָּאֵתִי	הִמְצִיֵּאֵתִי	הִמְצָאֵתִי	הִתְמַצָּאֵתִי
מִצָּאוֹ	הִמְצִיֵּאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאֶתְּם	הִמְצִיֵּאֶתְּם	הִמְצָאֶתְּם	הִתְמַצָּאֶתְּם
מִצָּאֶתְךָ	הִמְצִיֵּאֶתְךָ	הִמְצָאֶתְךָ	הִתְמַצָּאֶתְךָ
מִצָּאֵנוּ	הִמְצִיֵּאֵנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ

	הִמְצָא		
מִצָּא	הִמְצִיֵּא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיֵּא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. יִמְצָאֵה	יִמְצִיֵּאֵה	etc. יִמְצָאֵה	יִתְמַצָּאֵה
יִמְצָאֵת	יִמְצִיֵּאֵת	יִמְצָאֵת	יִתְמַצָּאֵת
יִמְצָאֵת	יִמְצִיֵּאֵת	יִמְצָאֵת	יִתְמַצָּאֵת
יִמְצָאֵתִי	יִמְצִיֵּאֵתִי	יִמְצָאֵתִי	יִתְמַצָּאֵתִי
יִמְצָאוֹ	יִמְצִיֵּאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
יִמְצָאֶתְּם	יִמְצִיֵּאֶתְּם	יִמְצָאֶתְּם	יִתְמַצָּאֶתְּם
יִמְצָאֶתְךָ	יִמְצִיֵּאֶתְךָ	יִמְצָאֶתְךָ	יִתְמַצָּאֶתְךָ
יִמְצָאֵנוּ	יִמְצִיֵּאֵנוּ	יִמְצָאֵנוּ	יִתְמַצָּאֵנוּ
נִמְצָא	נִמְצִיֵּא	נִמְצָא	נִתְמַצָּא

	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיֵּא		הִתְמַצָּאֵי
	הִמְצִיֵּאוֹ		הִתְמַצָּאוֹ
	הִמְצָאֵה		הִתְמַצָּאֵה

	מִמְצִיֵּא		מִתְמַצָּא
מִמְצָא (מִמְצָא)		מִמְצָא (מִמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Praet.	3. m.	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
	3 f. (גָּלָה)	גָּלְתָה	נִגְלְתָה	גִּלְתָה	גִּלְתָה
	2 m.	גָּלִיתָ (נִגְלִיתָ)	נִגְלִיתָ (נִגְלִיתָ)	גִּלִּיתָ (גִּלִּיתָ)	גִּלִּיתָ (גִּלִּיתָ)
	2 f.	גָּלִיתְּ etc.	נִגְלִיתְּ etc.	גִּלִּיתְּ etc.	גִּלִּיתְּ etc.
	1	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	גִּלִּיתִי
	3 (pl.)	גָּלוּ (גָּלוּ)	נִגְלוּ	גִּלוּ	גִּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם	גִּלִּיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן	גִּלִּיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	גִּלִּינוּ
Inf.	abs.	גָּלָה	נִגְלָה (גָּלָה)	גִּלָּה	גִּלָּה
	const.	גָּלוֹת	הִגְלוֹת	גִּלוֹת	גִּלוֹת
Fut.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
	Fut. apoc.	יִגְלֶה	יִגְלֶה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גִּלָּה (גָּלָה)	
	2 f.	גָּלִי	הִגְלִי	גִּלִּי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גִּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גִּלִּינָה	
Part.	act.	גֹּלֶה		מִגְלָה	
	pass.	גָּלִי	נִגְלָה		מִגְלָה

Hiphil.	Hophal.	Hithpael.	Hithpalel.
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלֹתָהּ	הִגְלֹתָהּ	הִתְגַּלְּתָהּ	
הִגְלִיתָ (הִגְלִיתָ)	הִגְלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
etc. הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	
הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
<hr/>			
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלֹתָהּ	הִגְלֹתָהּ	הִתְגַּלְּתָהּ	
יִגְלָה	יִגְלָה	יִתְגַּלָּה	יִשְׁתַּחֲוָה
תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוָה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוֶה
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגְלָה	אִגְלָה	אִתְגַּלָּה	אִשְׁתַּחֲוָה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגְלֶה		יִתְגַּלֶּה	יִשְׁתַּחֲוֶה
<hr/>			
הִגְלָה (הִגְלֶה)		הִתְגַּלָּה	
הִגְלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִינָה		הִתְגַּלִּינָה	
<hr/>			
מִגְלָה		מִתְגַּלָּה	מִשְׁתַּחֲוָה

מִגְלָה

226 Par. XVII. "לה & פי .

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִית	הוֹרִית
1	יָרִיתִי	הוֹרִיתִי
3 [plur.]	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרוּת
Fut.	יִירָה	יִוְרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 [plur.]	יִירוּ	יִורוּ
3 f.	תִּירֶינָה	תוֹרֶינָה
2 m.	תִּירוּ	תוֹרוּ
2 f.	תִּירֶינָה	תוֹרֶינָה
1	נִירָה	נוֹרָה
Fut. apoc.		יִיור
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. [plur.]	יָרוּ	הוֹרוּ
2 f.	יָרֶינָה	הוֹרֶינָה
Part. act.	יֹרֵה	מוֹרֵה
pass.	יָרוּי	

Par. XVIII. Verbs "לָא & פָּן

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נָשָׂא	הִשָּׂיא*
	נָשְׂאָה	נָשְׂאָה	הִשָּׂיָה
	(as לָא)	נָשְׂאָתְ	הִשָּׂאָתְ
		נָשְׂאָת	הִשָּׂאָת
		נָשְׂאָתִי	הִשָּׂאָתִי
		נָשְׂאוּ	הִשָּׂאוּ
		נָשְׂאָתֶם	הִשָּׂאָתֶם
		נָשְׂאָתֶן	הִשָּׂאָתֶן
		נָשְׂאָנוּ	הִשָּׂאָנוּ
	נָשְׂאוּ	הִנָּשָׂא	הִשָּׂא
	שָׂאָת		הִשָּׂיָה
	יִשָּׂא	יִנָּשָׂא	יִשָּׂיָה
	תִּשָּׂא	(as לָא)	
	תִּשָּׂא		
	תִּשָּׂאִי		
	אִשָּׂא		
	יִשָּׂאוּ	יִנָּשְׂאוּ	יִשָּׂאוּ
	תִּשָּׂאָנָה		
	תִּשָּׂאוּ		תִּשָּׂיאוּ
	תִּשָּׂאָנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאָנָה		
	נָשָׂא	* (From נָשָׂא, not נָשָׂא.)	

Par. XIX. לָהּ & פָּן.

	Kal.	Hiphil.
Praet.	נָטָה	הִנָּחָה
3 f.	נָטְתָה	הִנָּחְתָה
2 m.	(as לָהּ)	הִנָּחִיתָ
2 f.		הִנָּחִיתְ
1		הִנָּחִיתִי
3 (plur.)		הִנָּחוּ
2 m.		הִנָּחֶתֶם
2 f.		הִנָּחֶתְנָן
1		הִנָּחֶנּוּ
Inf. abs.	נָטָה	
const.	נֹטֶה	הֹנֵחַ
Fut.	יִנָּחֶה	יִנָּחֶה
3 f.	תִּנָּחֶה	תִּנָּחֶה
2 m.	תִּנָּחֶה	תִּנָּחֶה
2 f.	תִּנָּחֶה	תִּנָּחֶה
1	אִנָּחֶה	אִנָּחֶה
3 (plur.)	יִנָּחוּ	יִנָּחוּ
3 f.	תִּנָּחֶנּוּ	תִּנָּחֶנּוּ
2 m.	תִּנָּחֶנּוּ	תִּנָּחֶנּוּ
2 f.	תִּנָּחֶנּוּ	תִּנָּחֶנּוּ
1	נִנָּחֶה	נִנָּחֶה
Fut. apoc.	יִנָּחֶה	יִנָּחֶה
Imp.	הִנָּחֶה (הֵט)	הִנָּחֶה
2 f.	(as לָהּ)	הִנָּחֶה
2 m. (plur.)		הִנָּחֶה
2 f.		הִנָּחֶה
Part. act.	נֹטֶה	מִנָּחֶה
pass.	נֹטֶה	נֹטֶה

Par. XX. Verb בָּא. 227

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיאַ	הוּבָא
	בָּאָה	הִבִּיֵּאָה	הוּבְאָה
	בָּאתָ	הִבִּיֵּאתָ	הוּבְאָתָה
	בָּאתְ		
	בָּאתִי		
	בָּאתִי	הִבִּיֵּאתִי	
	בָּאוּ (בָּאוּ)	הִבִּיֵּאוּ	הוּבְאוּ
	בָּאתֶם	הִבִּיֵּאתֶם	
	
	בָּאוּ	הִבִּיֵּאוּ	
	בָּא		
	בָּא (בָּא)	הִבִּיאַ	
	יָבֹא	יָבִיאַ	יָוֵבֵא
	תָּבֹא	תָּבִיאַ	
	תָּבֹא	תָּבִיאַ	
	תָּבֹאִי		
	אָבֹא	אָבִיאַ	
	יָבֹאוּ	יָבִיאוּ	יָוֵבֵאוּ
	תָּבֹאֶנּוּ	תָּבִיאוּ־נָה	
	תָּבֹאוּ	תָּבִיאוּ	
	
	נָבֹא	נָבִיאַ	
	נָבֹא		
		נָבִיאַ	
	הִבִּיאַ (הִבִּיאַ)	הִבִּיאַ	
	בָּאוּ	הִבִּיֵּאוּ	
	בָּאוּ	הִבִּיֵּאוּ	
	
	בָּא	מִבִּיאַ	מִוֵּבֵא

		Kal.		
		Masc.	Fem.	Fem. Segh.
Verbs final	Patahhi act.	קֹטֵל (קָטַלָה)	קֹטֵלָה	קֹטֵלָת
—	pass.	קָטוּל	קָטוּלָה	
—	Tseri act.	יֹשֵׁן	יֹשֶׁנָה	יֹשֶׁנָת
—	Hholem act.	יֹגֵר	יֹגֶרָה	
ע" gutt.	act.	זֹעֵק	זֹעֶקָה	זֹעֶקָת
ל" gutt.	act.	שֹׁמֵעַ	שֹׁמְעָה	שֹׁמְעָת
עו"	act.	קָם	קָמָה	
לָה	act.	גָּלָה (גָּלְיָה)	גָּלָה	
	pass.	גָּלְיָי	גָּלְיָה	
Niphal.				
regular		נִקְטָל	נִקְטָלָה	נִקְטָלָת
פ" gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָת
ע"ע		נִסָּב	נִסְבָּה	
עו"		נִקְוָם	נִקְוָמָה	
Piel.				
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָת
ע"ר		מִבְרָךְ	מִבְרָכָה	מִבְרָכָת
לָה		מִגְלָה	מִגְלָה	
POEL of ע"ע		מְסוּבָב	מְסוּבָּה	מְסוּבָּת
Pual.				
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָת
Hiphil.				
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָת
פ" gutt.		מַעֲמִיד	מַעֲמִידָה	מַעֲמִידָת
ע"ע		מִסָּב	מִסְבָּה	
עו"		מִקִּים	מִקִּימָה	
Hophal.				
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָת
Hithpael.				
regular		מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטְלָת

Kal.			
Plur. masc.	Plur. fem.	Masc.	Fem.
קִטְּלִים	קִטְּלוֹת	Dec. VII. <i>b</i> .	Dec. X. XIII.
קִטְּוֹלִים	קִטְּוֹלוֹת	III. <i>c</i> .	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e</i> .	XLXIII.
יִזְרִים	יִזְרוֹת	III. <i>c</i> .	X.
זִעְקִים	זִעְקוֹת	VII.	X. XIII.
שִׁמְעִים	שִׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a</i> .	X.
גָּלוּיִים	גָּלוּיוֹת	III. <i>c</i> .	X.

Niphal.			
נִקְטְלִים	נִקְטְלוֹת	II.	XLXIII.
נִעְמְדִים	נִעְמְדוֹת	II.	XLXIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c</i> .	X.

Piel.			
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c</i> .	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגְלִים	מִגְלוֹת	IX.	X.
מִסֻּבִּים	מִסֻּבוֹת	VII. <i>b</i> .	X. XIII.

Pual.			
מִקְטָלִים	מִקְטָלוֹת	II.	XLXIII.

Hiphil.			
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מִעֲמִידִים	מִעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.

Hophal.			
מִקְטָלִים	מִקְטָלוֹת	II.	XLXIII.

Hithpael.			
מִתְקַטְּלִים	מִתְקַטְּלוֹת	VII. <i>c</i> .	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal.	{ קטלני קטלתי }	{ קטלך קטלתך }	{ קטלך קטלתך }	{ קטלך קטלתך }	{ קטלך קטלתך }
Praet.					
3 f.	קטלתני	קטלתך	קטלתך	קטלתהו קטלתו	קטלתה
2 m.	{ קטלתני קטלתני }	—	—	{ קטלתהו קטלתו }	{ קטלתה קטלתה }
2 f.	קטלתני	—	—	קטלתיהו קטלתיה	קטלתיה
1	—	קטלתיו	קטלתיו	קטלתיו	קטלתיה
3 (plur.)	קטלתני	קטלתך	קטלתך	קטלתהו	קטלתה
2 m.	קטלתני	—	—	קטלתיהו	קטלתיה
1	—	קטלתו	קטלתו	קטלתו	קטלתה
Inf.	{ קטלך קטלך (ברכד) קטלי (בחר) קטלך }		קטלך	קטלו (פעמו)	קטלה (חננה)
Fut.	יקטלני	יקטלך	יקטלך	יקטלהו	{ יקטלה יקטלה }
3 m. with epenth. ב	יקטלני	יקטלך	—	יקטלנו	יקטלנה
3 (plur.)	יקטלני (יקטלני)	יקטלך	יקטלך	יקטלהו (יקטלנהו)	יקטלה
Imp.	קטלני שמעני	—	—	קטלהו	קטלה קטלה
Piel	קטלני	קטלך	קטלך	קטלו	קטלה
Hiph.fut.	יקטלני	יקטלך	יקטלך	יקטלהו	יקטלה

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֵן
קָטְלֹתָנוּ	קָטְלֹתְכֶם	קָטְלֹתְכֶן	קָטְלֹתָם	קָטְלֹתָן
קָטְלֹתָנוּ	—	—	קָטְלֹתָם	קָטְלֹתָן
קָטְלֹתֵינוּ	—	—	קָטְלֹתֵיָם	קָטְלֹתֵיָן
—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵיָם	קָטְלֹתֵיָן
קָטְלוּהוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
קָטְלוּהוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
—	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
קָטְלֵכֶם } קָטְלֵכֶם } קָטְלֵכֶם (מִנְכֶם)		קָטְלֵכֶן } קָטְלֵכֶן } קָטְלֵכֶן }		קָטְלֵם } בְּקָעֵם } (מִנְהֶם)
יָקְטְלוּ	יָקְטְלֶכֶם	יָקְטְלֶכֶן	יָקְטְלֵם } יָלְבֹּשֶׁם (יָמְצֵאֵם)	
יָקְטְלוּהוּ	יָקְטְלוּכֶם	יָקְטְלוּכֶן	יָקְטְלוּם	יָקְטְלוּן
יָקְטְלוּהוּ	—	—	קָטְלֵם	—
יָקְטְלוּהוּ	—	—	קָטְלֵם	—
יָקְטְלוּהוּ	יָקְטְלוּכֶם	יָקְטְלוּכֶן	יָקְטְלוּם	יָקְטְלוּן
יָקְטְלוּהוּ	יָקְטְלוּכֶם	יָקְטְלוּכֶן	יָקְטְלוּם	יָקְטְלוּן

Suffixes.		Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.	Praet.	עָשִׂנִי	עָשָׂךְ	עָשְׂהוּ	עָשִׂם
	3 f.	עָשִׂתְנִי	עָשִׂתְךָ	עָשִׂתוּ	עָשִׂתָם
	2 m.	עָשִׂיתָנִי	—	עָשִׂיתוּ	עָשִׂיתָם
		עָשִׂיתְנִי		עָשִׂיתְהוּ	
	1	—	עָשִׂיתְךָ	עָשִׂיתְהוּ	עָשִׂיתָם
	3 (plur.)	עָשִׂוְנִי	עָשִׂוְךָ	עָשִׂוְהוּ	עָשִׂוּם
Inf.		עָשִׂתִּי	עָשִׂתְךָ	עָשִׂתוּ עָשְׂהוּ	עָשִׂתָם
Fut. 3 m.		יַעֲשִׂנִי	יַעֲשֶׂךְ	יַעֲשְׂהוּ	יַעֲשִׂם
3 m. with epenth. נ		יַעֲשִׂנִי	יַעֲשֶׂךְ	יַעֲשִׂנוּ	יַעֲשִׂם
1		—	יַעֲשֶׂךְ	יַעֲשְׂהוּ	יַעֲשִׂם
3 m. (plur.)		יַעֲשִׂוְנִי	יַעֲשִׂוְךָ	יַעֲשִׂוְהוּ	יַעֲשִׂוּם
Imp. m.		עֲנִי	—	עֲנֵהוּ	עֲנִם
Piel.	Praet. 3 m.	יַצִּירְנִי	יַצִּירְךָ	יַצִּירְהוּ	יַצִּירְם
	Fut. 3 m.	יַצִּירְנִי	יַצִּירְךָ	יַצִּירְהוּ	יַצִּירְם
	3 m. with epenth. נ	יַצִּירְנִי	יַצִּירְךָ	יַצִּירְנוּ	—
Hiph.	Praet.	הִפְּנִי	הִפְּךָ	הִפְּהוּ	הִפְּם
	Fut. with epenth. נ	יִפְּנִי	יִפְּךָ	יִפְּנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse,</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסה <i>her</i> —
1 (plur.)	סוסנו <i>our</i> —		סוסנו <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוסכם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוסכן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוסיהם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוסיהן <i>their</i> —

No. II. Noun maso. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. (sing.)	אבי <i>my father.</i>	Suff. (pl.)	אבנינו <i>our father.</i>
2 m.	אביך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אביך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביהו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורותיך <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורותיך <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורותיו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורותיה <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורותינו <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורותיכם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורותיכן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורותיהם <i>their</i> —
3 f.	תורתהן <i>their</i> —		תורותיהן <i>their</i> —

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלוֹהִי	אֱלוֹהִי	אֱלוֹהִי	אֱלוֹהֶיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	כּוֹכֵב	כּוֹכֵב	כּוֹכְבִי	כּוֹכְבְּכֶם
(c)	כּוֹבֵעַ	כּוֹבֵעַ	כּוֹבְעִי	כּוֹבְעְכֶם
(d)	שֵׁד	שֵׁד	שֵׁדִי	שֵׁדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קְטוּל	קְטוּל	קְטוּלִי	קְטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן (עֶצְבוֹן)	חֲזִיוֹן	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדֹל-		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	כְּנֶפֶת	כְּנֶפֶת	כְּנַפִּי	כְּנַפְכֶם
(g)	צָבָא			

Plural abs.

Light suff.

Const.

Grave suff.

DEC. I. PLURAL.

סוּסִים	סוּסִי	סוּסִי	סוּסֵיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרֵיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטֵיכֶם
אֱלֹהִים	אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵיכֶם

DEC. II. PLURAL.

דְּמִים	דְּמִי	דְּמִי	דְּמֵיכֶם
כּוֹכָבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבֵיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

DEC. III. PLURAL.

פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידֵיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצֵיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלֵיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנֵיכֶם
דְּזִיזְיוֹנֹת (חֲשֻׁבּוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסֵיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסֵיכֶם

DEC. IV. PLURAL.

דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרֵיכֶם
לְבָבִים	לְבָבִי	לְבָבִי	לְבָבֵיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמֵיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרֵיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקֵיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפֵיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַעִי	

DEC. V. SINGULAR. § 356.

(a)	זֶקֶן	זֶקֶן	זֶקֶנִי	זֶקְנֶכֶם
(b)	חֶצֶר	חֶצֶר	חֶצְרִי	חֶצְרֶכֶם
(c)	פֶּתַח	פֶּתַח	פֶּתְחִי	פֶּתְחֶכֶם
(d)	פֶּבֶר	פֶּבֶר (פֶּבֶר)	פֶּבְרִי	פֶּבְרֶכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכֶכֶם
(b)	נֶעַר	נֶעַר	נֶעְרִי	נֶעְרֶכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעֶכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרֶכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרֶכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקֶכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדֶכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחֶכֶם

O class.

(i)	בֶּקֶר	בֶּקֶר	בֶּקְרִי	בֶּקְרֶכֶם
(j)	קֶמֶץ	קֶמֶץ	קֶמְצִי	קֶמְצֶכֶם
(k)	פֶּעַל	פֶּעַל	פֶּעְלִי (פֶּעְלִי)	פֶּעְלֶכֶם
(l)	קֶדֶשׁ	קֶדֶשׁ	קֶדְשִׁי	קֶדְשֶׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׁנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִרִים	חֲצִרִי	חֲצִרִי	חֲצִרִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כַּבְּדִים	כַּבְּדִי	כַּבְּדִי	כַּבְּדִיכֶם

DEC. VI. PLURAL. *A* class.

מַלְכִּים	מַלְכִּי	מַלְכִּי	מַלְכִּיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי	חֲלָקִי (חֲקָרִי)	חֲלָקִיכֶם
חֲלָדִים	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְחִים	נַצְחִי	נַצְחִי	נַצְחִיכֶם

O class.

בַּקְּרִים	בַּקְּרִי	בַּקְּרִי	בַּקְּרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

Segholates of roots עו and עי. (q) דוד, const. דוד, pl. דוּדִים

(m) מִלֵּחַ, const. מִלֵּחַ (r) שׁוּר — שׁוּרִים - שׁוּרִים

(n) תִּנְדָּה — תִּנְדָּה *Segholates of roots לה.*

(o) חֵיל — חֵיל (s) פָּרִי, const. פָּרִי, suff. פָּרִי, suff. פָּרִי

(p) עֵר — עֵר, pl. עֵרִים (t) חָצִי (חָצִי) — חָצִי, suff. חָצִי, suff. חָצִי

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמִיכֶם
(b)	אֹיִב	אֹיִב	אֹיִבִי	אֹיִבְכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבֵּחִי	מִזְבֵּחְכֶם
(e)	מִקֵּל	מִקֵּל	מִקֵּלִי	מִקֵּלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(h)	אֶשְׁכָּל	—	—	—

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמִיכֶם
(b)	אֶף	אֶף	אֶפִי	אֶפְכֶם
(c)	מֶד	מֶד	מֶדִי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב-)	לִבִי	לִבְכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקְכֶם
(f)	עֵז	עֵז (עֵז-)	עֵזִי (עֵזִי)	עֵזְכֶם
(g)	גִּמְלָה	—	—	—
(h)	מִגֵּן	מִגֵּן	מִגִּנִי	מִגִּנְכֶם
(i)	חַי	חַי	—	—

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שֹׁדֵה	שֹׁדֵה	שֹׁדִי	שֹׁדְכֶם

Segholates of לה continued.

Inf. Segholates.

(u) דְּבַשׁ (חֲלִי), const. חֲלִי, suff. חֲלִי (x) דְּבַשׁ, const. דְּבַשׁ, suff. דְּבַשׁ	
(v) גְּדִי, plur. גְּדִיִּים [pl. חֲלִיִּים] שָׂכָם — שָׂכָם	
(w) צָבִי, — צָבִיִּים (z) בָּאָר — בָּאָר, pl. בָּאָרוֹת	
	פָּעַם (zz) קָטְלוּ, קָטַל (yy)

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Gravo suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבֵי	אוֹיְבֵי	אוֹיְבֵיכֶם
מְקַטְלִים	מְקַטְלִי	מְקַטְלִי	מְקַטְלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלוֹת (as Dec. XIII.)			
מִפְתָּחִים			
עֲצִים	עֲצֵי	עֲצֵי	עֲצֵיכֶם
אֲשָׁפְלוֹת			אֲשָׁפְלוֹתֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמֵי	יָמֵי	יָמֵיכֶם
אֲפִים	אֲפֵי	אֲפֵי	אֲפֵיכֶם
מִדִּים	מִדֵּי	מִדֵּי	מִדֵּיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיכֶם
גְּמָלִים	גְּמָלֵי	גְּמָלֵי	גְּמָלֵיכֶם
מִגְנִים	מִגְנֵי	מִגְנֵי	מִגְנֵיכֶם
חַיִּים	חַיֵּי	חַיֵּי	חַיֵּיכֶם

DEC. IX. PLURAL.

חֲזִים	חֲזֵי	חֲזֵי	חֲזֵיכֶם
שָׂדִים	שָׂדֵי	שָׂדֵי	שָׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם
DEC. XI. SINGULAR. § 383.				
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכָמַת	חֲכָמָתִי	חֲכָמַתְכֶם
(e)	עֲגֻלָּה	עֲגֻלַּת	עֲגֻלָּתִי	עֲגֻלַּתְכֶם
(f)	מַמְלָכָה	מַמְלַכַּת	מַמְלָכָתִי	(etc.) as Dec. XIII.
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחָתִי	(etc.) as Dec. XIII.
DEC. XII. SINGULAR. § 387.				
(a)	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַּת	שְׂמֻלָּתִי	שְׂמֻלַּתְכֶם
(c)	חֲרָפָה	חֲרָפַת	חֲרָפָתִי	חֲרָפַתְכֶם
(d)	חֲרָבָה	חֲרָבַת	חֲרָבָתִי	חֲרָבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם
DEC. XIII. SINGULAR. § 390.				
(a)	מִסְגָּרָה	מִסְגָּרַת	מִסְגָּרָתִי	מִסְגָּרַתְכֶם
(b)	גְּבֻרָה	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)		אִשָּׁה	אִשָּׁתִי	אִשָּׁתְךָ (אִשְׁתְּךָ)
(d)	כַּתָּנָה	כַּתָּנַת	כַּתָּנָתִי	כַּתָּנַתְךָ
(e)	נַחֲשֶׁת	נַחֲשַׁת	נַחֲשֶׁתִי	נַחֲשַׁתְךָ
(f)		לִכְתָּה	לִכְתָּתִי	לִכְתָּתְךָ
(g)		שִׁבְתָּה	שִׁבְתָּתִי	שִׁבְתָּתְךָ
(h)		קָחַת	קָחַתִי	קָחַתְךָ

Plural abs.	Const.	Suffix sing.	Suff. plural.
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DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	חֲכָמוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתִי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.

מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתִי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיכֶם
נַעֲרוֹת	נַעֲרוֹת	נַעֲרוֹתִי	נַעֲרוֹתֵיכֶם

DEC. XIII. PLURAL.

מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתִי	מִסְגָּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתִי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֶהָרִים		
יוֹמִים	יוֹמִים		עֵינִים	עֵינִים	עֵינַי
רְבוּתִים	רְבוּתִים		לְחָיִים	לְחָיִים	לְחָיַי
II.			VII.		
יָדַי	יָדַי	יָדַי	מְאֻזְנִים	מְאֻזְנִים	מְאֻזְנַי
מְלָקְחִים	מְלָקְחִים		VIII.		
III.			כַּפַּי	כַּפַּיִם	כַּף
שָׁבוּעַ	שָׁבוּעַ	שָׁבוּעַ	שֵׁנִי	שֵׁנִים	שֵׁן
IV.			X.		
כַּנְפֵּי	כַּנְפֵּי	כַּנְף	אֲמָתִים	אֲמָתִים	אִמָּה
חֻלְצִים	חֻלְצִים	חֻלְצִי	XI.		
V.			שִׁפְתֵּי	שִׁפְתֵּי	שִׁפָּה
עֲקָבִי	עֲקָבִים	עֲקָב	פְּאֵתִים	פְּאֵתִים	פֶּאֶה
VI.			XII.		
רַגְלֵי	רַגְלֵים	רֶגֶל	יְרֵכָה	יְרֵכָה	יְרֵכָה
בְּרַפִּי	בְּרַפִּים	בְּרֶךְ	רִקְמָתִים	רִקְמָתִים	רִקְמָה
מִתְנִי	מִתְנִים	מִתְנֵי	XIII.		
נַעֲלֵי	נַעֲלֵים	נַעַל	נִחְשָׁתִים	נִחְשָׁתִים	נִחְשָׁת

(A) *Cardinals etc. from 1 to 10.*

No. Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1 א	אַחַד (יָד)	אֶחָד	אַחַת	אַחַת	
2 ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנִי
3 ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלִישִׁי
4 ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5 ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6 ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7 ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8 ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה		שְׁמֹנִי
9 ט	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	תְּשַׁעִי
10 י	עֶשְׂרָה	עֶשְׂרֶת	עֶשֶׂר	עֶשֶׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 19.*

	Masculine.	Feminine.
11 יא	אַחַד עָשָׂר	אַחַת עָשָׂרָה
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂרָה
12 יב	שְׁנַיִם עָשָׂר	שְׁתֵּים עָשָׂרָה
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
13 יג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
14 יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
15 * טו	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה
	<small>12.10 12.11 Heb. דעם</small>	
16 יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
17 יז	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
18 יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
19 יט	תְּשַׁעָה עָשָׂר	תְּשַׁע עָשָׂרָה

* טו i.e. 9+6 not יח i.e. 10+9 because יח is one of the names of God

(C) *Cardinals from 20 to 90.*

20	כ	עָשָׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִּים

(D) *Hundreds.*

100	ק	מֵאָה	600	שֵׁשׁ מֵאוֹת (ם)	ת"ר
200	ר	מֵאָתַיִם	700	שִׁבְעַת מֵאוֹת (ן)	ת"ש
300	ש	שְׁלֹשׁ מֵאוֹת	800	שְׁמֹנֶה מֵאוֹת (ף)	ת"ת
400	ת	אַרְבַּע מֵאוֹת	900	תְּשַׁע מֵאוֹת (ץ)	ת"תק
500	תק	חֲמִשָּׁת מֵאוֹת			

(E) *Thousands.*

1,000	א	אַלֶּף	10,000	רֶבּוּא, רֶבּוּ, רֶבֶבָה
2,000	ב	אַלְפַּיִם	20,000	שְׁתֵּי רִבּוֹת
3,000	ג	שְׁלֹשַׁת אַלְפִּים	30,000	שְׁלֹשׁ רִבּוֹת
4,000	ד	אַרְבַּעַת אַלְפִּים	40,000	אַרְבַּע רִבּוֹא
5,000	ה	חֲמִשָּׁת אַלְפִּים	{	120,000 עֶשְׂרֵה רֶבּוּ
6,000	ו	שֵׁשֶׁת אַלְפִּים		or 12 times 10,000
7,000	ז	שִׁבְעַת אַלְפִּים	600,000	שֵׁשׁ מֵאוֹת אַלֶּף

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65. § 141. e. g. בֵּרֶחַ, insert Dagghesh in Beth.—Note 1. שְׁמַעַת, for בֵּרֶחַ write בֵּרֶחַ.—p. 66. *d.* הָרָה, הָרָה, put הָ for הָ.—p. 67. § 149. *b.* הָרָה, put הָ for הָ.—p. 68. § 151. הָרָה, erase Methegh; הָרָה, put Daggh. in הָ.—§ 152. *a.* 1. הָרָה, put הָ for הָ.—5. in הָרָה, erase Methegh.—Note, הָרָה, put הָ for הָ.—p. 72. § 164. הָרָה, for הָ put הָ.—p. 73, line 3, הָרָה, for בֵּרֶחַ write בֵּרֶחַ.—line 7, for *always*, put *often*.—p. 76. § 176. 1. הָרָה, for הָ put הָ.—4. הָרָה, for הָ put הָ.—p. 77. § 182. Note, הָרָה, הָרָה, for הָ put הָ.—p. 78. *b.* 4. הָרָה; § 185. *a.* הָרָה; *b.* 1. הָרָה; *b.* 2. הָרָה; Note, הָרָה; put הָ for הָ; a mistake unaccountable.—p. 81. § 196. Note, הָרָה, erase Dagghesh in הָ.—p. 82. 3d line from bottom, הָרָה, write הָרָה.—p. 84, § 206, line 3d of the table, הָרָה, put הָ for הָ.—p. 85, § 208, Note 4, הָרָה, erase Dagghesh.—p. 90. § 218. 2. הָרָה, put הָ for הָ.—§ 221. הָרָה, put הָ for הָ.—p. 93. *c.* 2. הָרָה, put הָ for הָ.—(3) הָרָה, put הָ for הָ.—§ 230. e. g. הָרָה, put הָ for הָ.—§ 232. 2. הָרָה, put הָ for הָ.—p. 94, *c.* for הָרָה write הָרָה.—*d.* הָרָה, for בֵּרֶחַ put בֵּרֶחַ.—p. 95, 6th line from the bottom, הָרָה, for הָ put הָ.—p. 98, line 3d from the top, הָרָה, put הָ for הָ.—p. 99. § 254. *a.* 1. הָרָה, put הָ for הָ.—p. 103, top line, הָרָה, put הָ for הָ.—p. 104, top line, הָרָה, put הָ for הָ.—p. 105, *a.* e. g. הָרָה, הָרָה, erase Dagghesh in Mem.—p. 107, 3d line from the bottom, הָרָה, put הָ for הָ.—p. 108. 3. הָרָה, put הָ for הָ.—p. 110. § 278. 4. הָרָה, for the latter הָ put הָ.—p. 114. § 287. 1. הָרָה, erase Dagghesh in הָ.—(3) for *Future*, write *Præter*; and in the next line, before *once* insert *Future*.—p. 116. *c.* הָרָה, put הָ for הָ.—Ps. 45: 8, for 8 put 5.—(*e*) הָרָה, put הָ for הָ.—p. 122. 2. Note, הָרָה, put הָ for הָ.—p. 123. § 313. Note 2, הָרָה, put הָ for הָ; הָרָה, put הָ for הָ.—p. 124. 4th line from the bottom, הָרָה should be written הָרָה.—p. 125. § 319. Note 1, הָרָה, put הָ for הָ.—§ 320. 2. הָרָה, insert Dagghesh in הָ.—p. 128, 3d line from the bottom, הָרָה, write הָ for הָ.—p. 137. § 358. 4. הָרָה, for הָ put הָ.—p. 138. in note near the top, הָרָה, for הָ put הָ.—p. 139. § 365. ANOMALIES, הָרָה, put הָ for הָ.—p. 140. § 369, for הָרָה write הָרָה; for הָרָה write הָרָה.—Note, הָרָה, put *Sin* instead of *Shin*.—§ 370, הָרָה, for הָ put הָ.—p. 141. § 373. 6. הָרָה, erase the Dagghesh.—p. 146. *d.* Note, הָרָה, read הָרָה.—p. 147. 3d line from the top, for הָרָה read הָרָה.—p. 157. *d* and *e*, הָרָה, put הָ for הָ.—p. 158, in lines 6, 7, from the top, correct the same error.—§ 423. e. g., הָרָה, for הָ put הָ.—p. 160, line 7th from the bottom, הָרָה, write הָרָה.—p. 161. line 4th from the top, הָרָה, put הָ for הָ.—p. 164. § 437. 2. *b.* הָרָה, put הָ for הָ.—p. 167. § 446. *a.* e. g., הָרָה, put הָ for הָ.

ג.—p. 171. § 464. e. g., עָשָׂר, erase the dot over עָ—p. 175. § 476. e. g., אֶזְבִּיד, erase the dot in זָ.—2nd line from the bottom, for אֶת write אֵת.—p. 176, 3d line from the top, for *laier* write *lair*.—p. 178. Note near the middle, מְאֹרֹת, מְאֹרֵי, erase the comma.—p. 179. § 493. *b*, וְאֶתְרֹן, put וְ for וְ.—p. 180. § 496. e. g., עֲמָנָה, put עָ for עָ.—§ 497, וְיָהִי, erase Daghesth in the Yodh.—p. 183. § 504. *b*, אֵל, read אֵל.—p. 188. Note 1, הִתְבָּחַח, put הִ for הִ.—§ 516. *a*, הִתְבָּחַח, for בָּ put בָּ.—p. 190. § 523. *b*, for לְבָרֹת write לְבָרֹת.—p. 191. top line, לְבָרֹת, put *a* for *a*.—p. 192. § 530. e. g., וְיִתְבָּחַח, put יָ for יָ.—p. 193. § 533. e. g., וְיִתְבָּחַח, put יָ for יָ.—p. 194. § 538. Note, הִתְבָּחַח, put הִ for הִ.—p. 195. § 543. e. g., אֶתְרֹן, put הִ for הִ.—p. 198. *d*, for אֶשָּׁר write אֶשָּׁר.—p. 199. § 577. e. g., הִתְבָּחַח, put הִ for הִ.—§ 558. e. g., עֵתָה, erase the dot over Ayin.—p. 201. line 4, Ps. 10: 5, put 1 for 5.—p. 201. § 563. e. g., וְאֶתְרֹן, put וְ for וְ.—p. 202. § 566. e. g., אֶתְרֹן, put הִ for הִ; וְיִתְבָּחַח, put וְ for וְ.—p. 203. § 571. *a*, לְבָרֹת, erase the dot in וְ.—p. 209. Fut. יִצְמַד, in some copies wants the Hholem over ד—Imp. 2 fem. and 2 plur. masc. should read הִזְקִי, הִזְקִי.—p. 210, Fut. plur. יִתְבָּחַח etc. usually reads יִתְבָּחַח etc. in most of the persons.—p. 211. Piel, יִתְבָּחַח, erase the dot over the ב.—p. 216. Fut. 2 m. יִתְבָּחוּ, write יִתְבָּחוּ.—p. 220. Niph. 3 plur. יִתְבָּחוּ should read יִתְבָּחוּ.—p. 221. Imp. 2 masc. plur. יִתְבָּחוּ should be printed יִתְבָּחוּ.—p. 224, Niph. 2 masc. sing., יִתְבָּחוּ should have the accent over ב.—2 plur. fem. Fut. should have a Daghesth in ב.—p. 225, in הִתְבָּחַח, the Hhi-req under ה is broken off in some copies.—In the Fut. apoc. the accent should be over ח.—p. 227. Hiph. יִתְבָּחוּ, should be יִתְבָּחוּ.—p. 230. 2 m. plur. יִתְבָּחוּ, put Sheva under ב.—Inf. יִתְבָּחוּ, put accent over ב.—Fut. יִתְבָּחוּ, put accent over ב.—Imp. יִתְבָּחוּ, put accent over ב.—p. 238. Dec. VIII. (חֶקֶד) read חֶקֶד.—p. 240. Dec. XI. *d*, הִתְבָּחוּ is fem. of חֶקֶד, and only a fem. adjective.—Dec. XIII. Const. אֶשָּׁר read אֶשָּׁר.

[After the above errata were in type, some additional ones, the fruit of a second revision of Mr Seixas, were received. I add them to the list already printed, that nothing in my power may be wanting to enable the student to detect every mistake, and to rectify it. Most of the cases in both lists might have been omitted, so far as any danger of being misled arose from them. But my desire of correctness goes beyond this; and I may safely add, that the only reasons why Hebrew grammars in general have not a large list of *errata*, is because they are not subjected to such a sharp-sighted revision as this has been.]

P. 21. § 34. Note 1, for *mē-lēk* read *mē-lēkh*.—p. 31. § 67. *b*. e. g., פָּעִל, put פִ for פִ.—p. 48, line 7th from the bottom, לְבָרֹת, for בָּ put בָּ.—p. 54. § 112. e. g., for בְּרֹת read בְּרֹת.—p. 59. § 125. *d*, for מְאֹרֵי

read יִמְקִים.—p. 60. § 123. Note, מְדִים, erase the dot from מ.—p. 63. § 135, for כְּבִדֵּר write כְּבִדֵּר.—p. 81. § 196. Note, for Hoph. read Pual.—p. 82. § 199. table, for יוֹקֵם עֵץ read יוֹקֵם עֵץ.—p. 88. § 213. 2, אֶדְרֶשׁ, אֶדְרֶשׁ, erase the Tseri under ר in both words.—p. 90. § 219, יוֹדְעֵתִי, put Dagħ. in ת.—§ 222, for רָלֵד read רָלֵד.—p. 99. § 254, נָשָׂא, שׂוּא, put ש for ש.—p. 103. b. 1, מְהִנְתִּי, put ת for ת—Ibid. 2, הִמָּם read הִמָּם.—p. 104. 2nd line, פָּתָה write פָּתָה.—p. 127. 4th line from bottom, for מְשִׁחָה read מְשִׁחָה.—p. 142. § 376. 6, *Nouns in* יֵ, read יֵ.







